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# Korean Affairs Report

KULLOJA

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24 December 1984

## KOREAN AFFAIRS REPORT

KULLOJA

No. 4, April 1984

Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal of the Central Committee of the Korean Workers Party published in Pyongyang.

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ON SEVERAL QUESTIONS ARISING IN THE UNDERSTANDING OF THE CHUCHE PHILOSOPHY

Pyongyang KULLOJA No 4 in Korean 1 Apr 84 pp 2-6

(Talk with Party Theoretical Propaganda Functionaries on 2 April 1974 by Kim Chong-il, Member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a Secretary of the Party Central Committee)

[Text] Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, talked with party theoretical propaganda functionaries on several questions arising in the understanding of the chuche philosophy on 2 April 1974.

Now that it is the 10th anniversary of Comrade Kim Chong-il's talk, KULLOJA Editorial Committee prints the full text of his paper "On Several Questions Arising in the Understanding of the Chuche Philosophy" as follows:

Recently a sociologist sent [me] a letter expressing his opinions on the chuche philosophy.

Judging from the content of the letter alone, it would appear that our academic circles have yet to have a precise understanding of the chuche philosophy.

The chuche philosophy is a new philosophy founded by our leader.

The chuche philosophy is a philosophy with primary emphasis on man that has been evolved and systematized with man at the center. To say that the chuche philosophy is a philosophy with primary emphasis on man does not mean that this is a philosophy that simply studies the question of humanity and elucidates it. To say that the chuche philosophy is a philosophy with primary emphasis on man means that this is a philosophy which, setting forth the basic question of philosophy with primary emphasis on man, has enunciated the concept of the world, the viewpoint and stand toward the world, centered on man.

But according to the concept of the sociologist who sent the letter under review, he understands the chuche philosophy as if it were a philosophy of humanity. Such concept also manifests itself among certain other sociologists.

Essentially, the philosophy of humanity emerged long ago and also had many schools of it, but all of them have been aimed at the critique of pure humanity as the target. The philosophy of humanity is a life philosophy that, disavowing the basic mission of philosophy as a science providing a world view, mainly discourses on what is humanity and what is life.

The chuche philosophy differs from this. The chuche philosophy, setting forth the position and role of man in the world as the basic question of philosophy, has enunciated the philosophical principle that man is the master of everything and resolves everything. The basic question of the chuche philosophy is not the critique of pure humanity but the question of relationship between the world and man; the philosophical principle of chuche is not a simple view of life but the principle that has enunciated a world view. The chuche philosophy is the philosophy that has enunciated a man-centered world view, the chuche world view.

The chuche philosophy also has enunciated for the first time the concept of humanity.

Historically viewed, the question of humanity had been discussed in many ways as the study target of philosophy from long ago only to fail to give a consummate philosophical elucidation of it. The classicists of Marxism, by establishing the materialistic dialectic concept of the question of humanity, registered a great advance in the philosophical elucidation of humanity. Defining the inherent nature of man as the sum total of social relations, they attached decisive significance to material production and socioeconomic relations in human activity. Although they established the materialistic dialectic concept of the question of humanity, they failed to comprehensively elucidate the inherent characteristics of man as the ruler, remaker of nature and society.

The chuche philosophy, by enunciating for the first time that the independent stand and attitude, the creative stand and attitude, and action-consciousness constitute the inherent characteristics of man, a social being, has provided a flawless elucidation of humanity, and a correct philosophical elucidation of the position and role of man as the master ruling and remaking nature and society.

In the concept of humanity, the chuche philosophy and the philosophy of humanity differ fundamentally. Unlike the chuche philosophy that views humanity as independent, creative, action-conscious social beings, the advocates of the philosophy of humanity, disavowing the social character of humanity, view people as beings governed by instinct, as isolated impotent beings divorced from the world. The bourgeois philosophy of humanity, which disavows the scientific understanding and revolutionary transformation of the world, espouses sorrow and weariness of life, and extreme egoism.

We must clearly understand the reactionary nature of the bourgeois philosophy of humanity, and correctly understand the uniqueness of the chuche philosophy that, setting forth the question of humanity for the first time, has elucidated it.

In understanding the chuche philosophy, we must also have a correct understanding of the new concept of the world that has been enunciated with primary emphasis on man.

The chuche philosophy, with primary emphasis on man, has established the concept of the world, and centered on man, enunciated the viewpoint and stand toward the world. Herein lies an important characteristic of the chuche philosophy as the revolutionary world view of our era. The chuche philosophy, by enunciating for the first time the concept of the world with primary emphasis on man, the viewpoint and stand toward the world, has bestowed a powerful weapon on the masses of working people such as the working class which enables them to remake the world and go forward to work out their destiny.

But at present certain people say that the world has been formed with man at the center or all the change and development of the material world is achieved by man, and understand as if this were the new concept of the chuche philosophy differentiated from preceding philosophies.

It has already been enunciated by materialistic dialectics that the world has been formed not by consciousness or idea but by material, and moves, changes, and develops in accordance with its own laws, not by any supernatural force. It is an undeniable fact that the world is essentially material, a consolidation of material, and moves, changes, and develops in accordance with its own laws. The chuche philosophy has elucidated the new question--who is the master of the world and where is the strength which remakes and changes the world. The chuche philosophy, by enunciating the new concept of the world that nature and society are ruled by man and get remade by man, has brilliantly solved the philosophical question of our era wherein the masses of people have entered the stage as the master of their destiny, as the master of history.

The chuche philosophy has thus enunciated that man is the master of the world and the world is ruled by man, which absolutely is not to contend that the material world itself has been formed with man at the center. Again, what the chuche philosophy has enunciated is that man is the remaker of the world and by man is the world remade, which is not to say that all the change of the world is made by man. The understanding that the material world has been formed with man at the center or all the change and development of the world is made by man is what comes from failure to properly understand the chuche philosophy. In interpreting the concept of the world enunciated by the chuche philosophy, it will not do to misinterpret the position and role of man.

In correctly understanding the chuche philosophy, it is also important to have a precise understanding of the independent stand and attitude.

The chuche philosophy has enunciated for the first time that man is a social being holding the independent stand and attitude as life. This constitutes a historic turn around in elucidating the inherent nature of man, the position and role of man.

But at present in understanding the question of the independent stand and attitude enunciated by the chuche philosophy, there are erroneous concepts.

Such is the case with the sociologist's letter under review, and certain people still hold the understanding that man's independent stand and attitude is what the natural attribute of living material in general has for survival has been developed and consummated into.

The independent stand and attitude is an attribute man has as a social being, and therefore, it will not do to view it as the developed and consummated natural, biological attribute of living material.

The concept to view man's independent stand and attitude as the developed and consummated natural attribute of living material in general is essentially the method of evolutionary examination.

Of course, we do not deny evolution itself. It is a fact demonstrated by science long ago that man is a product of long evolutionary development.

But, even though man is a product of evolution, man's independent stand and attitude is not a product of evolution.

The independent stand and attitude is a social product. The independent stand and attitude is an attribute bestowed on humanity not by nature but by society, and an attribute not inherited from the natural world but one that has been sociohistorically formed and developed. If nature bestows a natural, biological attribute on humanity, society bestows a social attribute on humanity. It can be said that man's independent stand and attitude is a demand and reflection of social life, social practice.

Of course, in the matter of the independent stand and attitude, from the standpoint of evolutionary development as to how man alone can have the independent stand and attitude it would be possible to examine it in comparison with living material in general.

Man's independent stand and attitude is unthinkable apart from man's unique physical organs formed and developed in a long process of evolution.

Because man has a developed organic body, man has thinking faculty and labor function, unique faculty and function which other living material cannot have, and in consequence, man has the independent stand and attitude as well. But it will not do, just because of this, to try to view that man's independent stand and attitude, too, emerged by evolutionary development as did his organic body. The independent stand and attitude, which is man's attribute, did not exist even in any blind and dumb form nor could it exist before the emergence of society.

Man's independent stand and attitude is differentiated qualitatively from the instinctive attribute of living material in general simply to sustain its physical existence. Man's independent stand and attitude is an attribute to live and develop as a social being. It is unreasonable to try to explain the independent stand and attitude of man as a social being from the instinctive biological attribute for survival. Should this be done, it would be no more than dissolving the fundamental difference between a social being and a natural being. between a social attribute and a biological attribute.

The independent stand and attitude of man as a social being is a sociohistorical category through and through, and therefore, the question of the independent stand and attitude must be viewed and understood from the sociohistorical standpoint.

Just because it will not do to view man's independent stand and attitude as a natural attribute of living material, it will not do to assume that this is to deny to view man himself as a material being, either.

Man is a material being through and through. But man is not a simple material being. Unlike other living material which is subordinated and adapted to the objective world, man is a being who rules and goes forward to remake and transform the world to suit his intentions and demands. If the independent stand and attitude, man's attribute, were viewed as a natural attribute, what would result would be blurring the fundamental delineation of man and living material in general and lowering the position and role of man as the ruler, remaker of the world to the level of living material in general.

The independent stand and attitude constitutes a major attribute of man, a social being, but that is not all of the social attributes of man. The creative stand and attitude and the action-consciousness, together with the independent stand and attitude, also constitute man's social attributes. Of course, even as the independent stand and attitude, the creative stand and attitude, and the action-consciousness all constitute the social attributes of man, they express different dimensions. The independent stand and attitude is an attribute of man intent on living independently as the master of the world and his destiny; the creative stand and attitude is an attribute of man goal-consciously remaking the world and working out his destiny; and the action-consciousness is an attribute of man governing all his activities to grasp and remold the world and himself. The independent stand and attitude, the creative stand and attitude, and the action-consciousness, even as they are differentiated from one another, are consolidated closely with one another. Apart from the independent stand and attitude it is impossible to amply display the creative stand and attitude; apart from the creative stand and attitude it is impossible to go forward to correctly realize the independent stand and attitude. The independent stand and attitude and the creative stand and attitude are premised on the action-consciousness and also are guaranteed by it. Therefore, in understanding man's social attributes, it is important to correctly understand the independent stand and attitude, the creative stand and attitude, and the action-consciousness in a unified relationship.

The chuche philosophy, by enunciating for the first time the inherent nature of man and his position and role as the ruler, remaker of the world, has made human dignity and worth reach the highest plane. This is a great contribution of the chuche philosophy which no other philosophies have been able to make.

Today the chuche philosophy is evoking among the world people an ever more growing support and resonance with each passing day.

We must strive to make the scientific theoretical functionaries further glorify the greatness of the chuche ideology by deeply studying the chuche philosophy and precisely explaining and propagandizing it.

On the questions arising in understanding the chuche ideology such as the independent stand and attitude I intend to evolve and speak about them in the future. Therefore, instead of transmitting for now what I have said, it would be well to strive to make study and research deepened among scientific theoretical functionaries so that they may have a proper understanding of the chuche ideology.

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THE GREAT LEADERSHIP THAT HAS LED THE CHUCHE REVOLUTIONARY CAUSE ALONG THE  
ONE ROAD OF VICTORY

Pyongyang KULLOJA No 4 in Korean 1 Apr 84 pp 7-12

[Text] Our people live and struggle in the glorious era being led by the great leader Comrade Kim Il-song. Into the era being led by our respected and beloved leader our country has come to usher in the heyday of its brilliant development in our national history stretching over five millennia.

The great leader Comrade Kim Il-song, holding the noble aspirations to save the fatherland and the people and provide happiness for the people, has led the revolutionary struggle at all stages, in all forms, along the one road of victory with his tested leadership without the slightest tilting. The glorious course of the chuche cause charted and still being victoriously led by our respected and beloved leader represents prideful annals of our revolution in which a new socialist, communist beginning was marked and a watershed achieved in history.

The immortal revolutionary achievements compiled by the great leader Comrade Kim Il-song in leading the Korean revolution are the resources resolutely continuing the lifeblood of our party and our revolution and constitute the cornerstone for the ages for the attainment of the chuche cause, the socialist, communist cause.

Our people, who greet in a meaningful manner the great leader Comrade Kim Il-song's birthday, the nation's supreme happy holiday, looking back with an intense national pride and honor on our leader's glories-filled history of leadership, firmly reaffirm their resolve to forever loftily attend our leader and go forward to attain the chuche revolutionary cause generation after generation to the end.

The leader of the working class is the pioneer and helmsman of the revolutionary cause.

The great leader Comrade Kim Il-song taught as follows:

"The revolutionary cause of the working class is essentially the revolutionary cause of the party." ("Kim Il-song Selected Works," Vol 8, p 484)



The revolutionary cause of the working class is charted by the leader and comes to walk the road of victory and be attained under the leadership of the leader. Apart from the revolutionary activity of the leader, the leadership of the leader, any kind of victory of the revolutionary cause is unthinkable. All the revolutionary achievements scored in the course of the victorious forward movement of the revolutionary cause are synonymous with the greatness of the leader, the sagacity of the leadership of the leader.

The revolutionary cause of the working class comes to move forward victoriously only under the leadership of the leader not only in the yesterday and today but also the tomorrow of the communist movement. The bigger the scope of the revolutionary cause and its transformative character grow, the bigger the significance of the leadership role of the leader grows. Accordingly, it completely coincides with natural law that the revolutionary cause of the working class should get linked with the name of the leader who first charted the road to victory of the revolution and that of the successor to the cause.

The revolutionary cause of our people, the chuche cause called in the revered name of the respected and beloved leader Comrade Kim Il-song, because of its noble idea and purpose, occupies a shining place in the human liberation cause.

The chuche revolutionary cause is the most sacred cause which, holding the immortal chuche ideology as a guiding principle and embodying it, goes forward to comprehensively realize the sovereign rights of the nation and the independent stand and attitude of the masses of people, and admirably work out the future of Communism, the supreme ideal of mankind. By this revolutionary cause the genuine road to national liberation, class liberation, human liberation has come to be opened up, and firm prospects unfurled for comprehensively realizing the independent stand and attitude of the masses working people on the highest plane. Reflecting on the highest plane and going forward to embody the independent aims and demands of the masses of working people is where the greatness of the chuche cause lies.

In our country the chuche revolutionary cause was charted for the first time by the great leader Comrade Kim Il-song.

Charting for the first time the revolutionary cause holding a profound content is a very difficult and complex task to mark a new beginning of the revolution. This is not something that is resolved spontaneously just because the historical era changes and revolutionary practice demands.

The historic task to chart for the first time the revolutionary cause of the working class can be resolved brilliantly only by a peerless leader who with uncommon wisdom and scientific insights can clearly look into the road ahead for the revolution and with tested leadership present practical knowledge and example of universal significance. Charting of the revolutionary cause is one of the greatest contributions the leader of the working class compiles before mankind and history.



The path to charting the chuche revolutionary cause was a very rugged unfamiliar one in history.

Under the anti-Japanese banner from the period before and after the occupation of Korea by the Japanese imperialists our people mounted the loyal army struggle and the independence army movement, conducted the patriotic modern political movement, and into the 1920s as the working class entered the stage of history, also began launching the communist movement. But all these movements, because of the absence of a peerless leader who would lead them to victory, because of lack of a correct guiding thought and guiding theory, a precise strategy and tactics, repeated bitter failures, leaving behind lessons of blood.

In this dark period of national suffering it was the unanimous desire and unquenchable thirst of our people to have and attend an illustrious leader who would open up the road to rebirth of the nation and lead the revolution to victory.

The earnest desires of the entire nation and the pressing contemporary demands were brilliantly realized only by the respected and beloved leader Comrade Kim Il-song, peerless patriot and national hero, who set out on the road of revolution, shouldering upon himself the fate of the fatherland and the people.

The great leader Comrade Kim Il-song, early on in the first period of his revolutionary activity deeply analyzing all the advanced thoughts which had taken their place in the ideological history of mankind and the struggle histories of progressive peoples and comprehensively summing up our country's national liberation struggle and communist movement, went forward to uniquely search the road ahead for the revolutionary movement.

The respected and beloved leader Comrade Kim Il-song founded the immortal chuche ideology most precisely reflecting the aims of the era and the desires of the people, and the law of the advance of history. With the great chuche ideology founded, our people came to have a firm guiding thought which would make it possible to dye their revolutionary force one color with one ideology and move our revolution forward victoriously.

The great leader Comrade Kim Il-song, also forming vanguard organizations of the revolution to launch the anti-Japanese national liberation struggle relying on the masses with a correct struggle program, firmly realized leadership for them.

With the chuche ideology, the guiding thought of the Korean revolution, provided and a core force of the revolution capable of realizing it organized, the revolutionary struggle of our people came to be launched for the first time, and from that time on began the chuche cause, the revolutionary cause of our era's working class.

Charting of the chuche revolutionary cause was a historic event which opened up a new era in which the Korean revolution moves forward based on the principle of the independent stand and attitude.

As the chuche cause began, a new road came to be opened up along which our people, who used to be repressed and trampled by others in bygone days, now

holding their destiny in their own hands, go forward to independently, creatively work it out, and the Korean revolution came to usher in a new era in which it moves forward victoriously on the right track of sovereignty, putting an end to the painful history of failures, twists and turns on account of flunkeyism and dogmatism.

Charting of the chuche revolutionary cause marked the beginning of resolutely defending the chuche bloodline of the Korean revolution and continuing it, the purity intact.

From the time the chuche cause was charted the Korean revolution was firmly turned around as a struggle to embody the immortal chuche ideology under the leadership of the great leader Comrade Kim Il-song, and from that time on the Korean revolution began striking its glorious roots.

Charting of the chuche revolutionary cause also exerted great influence on developing the revolutionary movement of the masses of people, particularly the national liberation movement of the colonial oppressed peoples onto a new higher stage.

As the chuche cause was charted and the struggle of the masses of people for the independent stand and attitude dynamically advanced, the colonial oppressed peoples came to be deeply aware of their historic mission, and their national liberation movement grew and strengthened further as a revolutionary force dealing a strong blow to world imperialism.

Indeed, the charting of the chuche revolutionary cause---this constitutes the most great, most brilliant first revolutionary achievement scored by the respected and beloved leader Comrade Kim Il-song in the course of leading the Korean revolution to victory.

Under the sagacious leadership of the great leader Comrade Kim Il-song the chuche cause has walked a glories-filled road of victory for more than half a century.

Leadership of the leader of the working class must be insured firmly not only in the course of charting of the revolutionary cause but also in the course of its victorious forward movement. The achievement of the leader who has charted the road of revolution is glorified further by his matchless leadership for the victorious forward movement of the revolutionary cause.

The Korean revolution from the beginning had to chart an unusually arduous path. Although the road ahead for the struggle was arduous and multilayer trials and barriers stood in the way, with the great leader Comrade Kim Il-song sagaciously leading the revolution at the helm, the revolutionary cause of our people energetically moved forward along the road of victory, and in this land of the fatherland came to be unfurled a new era of national prosperity and growth.

The historic course of awesome and incalculable change our people walked following the sagacious leadership of the respected and beloved leader Comrade Kim Il-song was the creative course of great transformation and miracle

in which the fate of the fatherland and the people was saved at the crossroads where life or death was hanging in the balance, and the epochal cause was brilliantly attained, a cause that could not be attained in millennia.

The great leader Comrade Kim Il-song, by leading to victory the historic great task of organizing the revolutionary and state of a new type and revolutionary armed forces, founded our party and has strengthened it into the most authoritative and dignified party and built the genuine state of the workers and peasants, the Democratic People's Republic of Korea, and powerful regular armed forces.

By the sagacious leadership of the great leader Comrade Kim Il-song our party has been strengthened and developed into a steely combat force united airtight with one ideological will, into a great guiding force moving forward filled to overflowing with vim and vigor, and our people have come to have tested political staff firmly leading the chuche revolutionary cause to victory.

With the respected and beloved leader Comrade Kim Il-song leading our revolution to a ceaseless upsurge with his matchless leadership, our country which in bygone days even lost its identity among the backward ranks in history, is highly demonstrating its name as a dignified, rich, and strong socialist fatherland of chuche which is self-dependent in politics, self-supporting in economics, and self-reliant in national defense, and our people have become an intensely proud and energetic people enjoying a truly independent and happy life to their heart's content tightly holding their destiny in their own hands. The country that dynamically moves forward firmly united with one ideological will with each and every one of the people holding great aspirations and looking forward to a bright future in the socialist paradise where the sunbeam of chuche shines so brightly--this is the genuine face of chuche Korea endlessly growing and prospering under the sagacious leadership of our great leader. The great change that has taken place in the position and lot of one country, one people is a prideful victory that will be passed down to posterity together with the great history of the fatherland, and an immortal historic achievement scored by our respected and beloved leader.

Truly, the struggle course of glory in which the respected and beloved leader Comrade Kim Il-song has led the chuche cause along the one road of victory, whether viewed from the tremendous influence exerted on the advance of the times and history or from the incomparable richness of the achievement scored, is the greatest leadership history of revolution without parallel.

The great victories and immortal revolutionary gains he has won in the course of moving our revolution forward along the one road of chuche graphically show the greatness of leadership of our respected and beloved leader.

The sagacity of leadership of the respected and beloved leader Comrade Kim Il-song leading the chuche cause along the one road of victory lies above all in that always thoroughly establishing chuche in the historical course of the Korean revolution, he has gone forward to resolve everything in our style. To establish chuche and go forward to resolve everything in our style is the characteristic of leadership and revolutionary principle our respected and beloved leader invariably maintains.

The great leader Comrade Kim Il-song taught as follows:

"In the past period, as a result that we established chuche and did all tasks in our style, all tasks have been done well in our country." (Book "On the Struggle of the Korean People for Enbodying the Chuche Ideology," p 19)

Chuche is the life of the Korean revolution and the source of invincible strength guaranteeing victory of the revolution and construction. To say to establish chuche and make revolution in one's own style means to think and act with one's right mind and go forward to solve all quesitons arising in the revolution and construction with one's own strength to suit the specific conditions of one's country and the interests of one's people. This constitutes a scientific and positive mode of leading the revolution in order to lead the arduous and complex revolutionary struggle and construction task along the ever-victorious one road and go forward to successfully solve all questions arising for the first time as socialist, communist construcion ceaselessly deepens and develops.

Inasmuch as the revolutionary struggle is conducted under different conditions and in a specific environment, there can be no such thing as a unitary prescription that suits the revolutionary struggle in all countries, in all forms. [But] the history and realities of the Korean revolution which has been victorious under the banner of the chuche ideology demonstrate that to thoroughly establish chuche and struggle in one's own style constitute an iron rule that must be maintained in the attainment of the revolutionary cause.

The great leader Comrade Kim Il-song, throughout the course of leading the cause of the Korean revolution always putting the question of establishing chuche in the forefront as the basic question in winning victory of the revolution, has thoroughly carried it through and sagaciously led the way in resolving everything with the strength of our own people to suit the interests of our revolution and the specific conditions of our country.

In the course of the victorious forward movement of the chuche revolutionary cause arose many unfamiliar and difficult historic tasks for which the era demanded resolution.

The great leader Comrade Kim Il-song, never constrained by any extant formula or experience and searching a new way on the chuche stand, went forward to solve all the theoretical and practical questions arising in the revolution and construction. Thus in our country the historic tasks of the democratic revolution and the socialist revolution were successfully completed, and all the difficult and complex questions arising in socialist, communist construction such as the struggle for economic construction and the struggle for cultural construction, and the questions of human remodeling, society remaking, and class struggle are being brilliantly solved.

The sagacity of leadership of the great leader Comrade Kim Il-song also lies in that always relying on the strength of the masses of people in the course of leading the chuche revolutionary cause to victory, he has solved all questions arising in the revolution and construction by the method of carrying through the mass line.

Success or failure in the revolution and construction depends largely on how the creative strength of the masses of people is organized and mobilized. The revolution and construction are a task to realize the independent stand and attitude of the masses of people, and a task which is carried out by the masses of people themselves. Only if the millions-strong masses of people are set in motion is it possible to successfully move the revolutionary struggle and construction task forward.

The respected and beloved leader Comrade Kim Il-song, by firmly believing in the intense revolutionary fervor and inexhaustible creative strength of our people who have vigorously launched into building a new life and by energetically inspiring the strength and wisdom of the masses, has successfully cleared the difficult situation temporarily standing in the way of the revolution and led our revolution to a ceaseless upsurge, and set the brilliant example of heroic feat and miracle astounding the people of the world.

The chollima movement created by the great leader Comrade Kim Il-song is a graphic instance of it. The chollima movement is a manifestation of the great creative strength of our people united around the party and the leader, and an all-people movement to maximally step up socialist construction. Our great leader, by sagaciously leading the chollima movement, a powerful mass march movement, has broken through all barriers with an all-people struggle and scored immortal achievements in the revolution and construction, and unfurled the chollima era that has emblazoned the history of our party and people with creation and transformation.

The matchless and tested leadership of the respected and beloved leader Comrade Kim Il-song who, relying on the masses and mobilizing their creative strength, pushes ahead with the revolution and construction, can be seen graphically in the history of the on-the-spot guidance our leader has traveled so much to give for the sake of the people.

Our respected and beloved leader always being among the people and sharing joys and sorrows alike with the people, has visited day in, day out large and small factories everywhere throughout the country, rural villages, educational institutions and cultural organs, and given strength and courage to the people, and energetically inspired them to new struggle. Our respected and beloved leader's on-the-spot guidance has been the source of strength that has made the whole country seethe with creation, innovation, and revolutionary enthusiasm, and miracle and transformation happen.

Life shows graphically that the method to push ahead with the revolution and construction, relying on the strength of the broad masses and carrying through the mass line, is indeed the most positive and revolutionary method to go forward to bring about a ceaseless leap forward and innovation, mobilizing all the potentialities and possibilities to the hilt.

The sagacity of leadership of the great leader Comrade Kim Il-song is unthinkable apart from the lofty leadership features held by our leader.

The respected and beloved leader Comrade Kim Il-song with uncommon wisdom and scientific insights looks clearly not only into the present and the near future

but also into the distant future of the developing revolution, and timely setting forth a struggle goal and appropriate struggle slogan captivating people's hearts, energetically inspires the masses of people to keep up continuing innovation, continuing forward movement.

The respected and beloved leader Comrade Kim Il-song, holding the will of steel unwavering whatever the adversity and storm, and revolutionary launching power and extraordinary organizational skills, goes forward to lead our revolution firmly onto a new higher stage, and confronting head-on the barriers encountered, always turns misfortune into fortune, adversity into prosperity.

The matchless and tested leadership of the great leader Comrade Kim Il-song--this is the basic source indeed that has made it possible for our party and people to make the history of exploit in the revolution and construction which will shine for centuries to come and for our revolutionary cause to vigorously race forward along the one road of leap forward.

The immortal achievement scored by the respected and beloved leader Comrade Kim Il-song in the course of victoriously moving the chuche cause forward is being firmly continued by our party, and it radiates more radiant rays with each passing day. Our party going forward to glorify the revolutionary cause charted by our respected and beloved leader is where a firm guarantee for the eternal continuity of the chuche cause, for its ultimate victory lies.

The revolutionary cause of the working class is a long-term task which must be continued from generation to generation. Accordingly, the victoriously charted revolutionary cause cannot win the ultimate victory unless it is continued from generation to generation to the end.

Our party, today holding it as the supreme mission to attain the revolutionary cause charted by the respected and beloved leader Comrade Kim Il-song, is dynamically launching the struggle for the attainment. All the lines, policies, and practical struggle of our party are being aimed at thoroughly defending and attaining the chuche cause.

Our party is a great pathfinder leading the chuche cause to its ultimate victory.

To go forward to steadfastly launch the task to consolidate the party, the task to consolidate the organizational and ideological basis of the party is the most crucial question arising in defending the revolutionary character of the party from to generation and attaining the chuche cause. Only by going forward to thoroughly consolidate its organizational and ideological basis is it possible to strengthen and develop the party into a party infinitely loyal forever to the cause of the leader, the founder of the party.

The 1970s and the 1980s, because of the achievement scored in thoroughly consolidating the organizational and ideological basis of the party to suit the demands of the cause of conversion of the whole society to the chuche ideology, occupy an extraordinary place in the history of our party.

Our party, looking into the tomorrows of the developing party and revolution, has set forth the strategic guideline for converting the entire party to the



chuche ideology, and organized and led the struggle for the implementation to victory. Under the sagacious leadership of the glorious Party Center the task of establishing the unitary ideology system of the party has been deepened onto a higher stage and the brilliant tradition of our party has come to be carried forward and developed, the purity intact, and the cadre ranks and the party ranks have been organized more thoroughly than ever before and a new revolutionary work system has been established; because of that, a historic turnaround has been brought about in our party work and party activity. Today within our party has been laid a firm organizational and ideological basis which makes it possible to strengthen and develop the party forever into a chuche-oriented revolutionary party, and has come to be thoroughly established a guidance system which makes it possible to go forward to brilliantly carry on and develop the chuche cause. This means that a firm guarantee has been created which makes it possible to attain from generation to generation to the end the revolutionary cause charted by the great leader Comrade Kim Il-song.

The struggle to attain the chuche revolutionary cause is the most rewarding struggle to realize the supreme ideal and aspiration of mankind. This struggle is the process of carrying forward and ultimately realizing the revolutionary thought of the leader who has first charted the road to victory of the revolution.

Our party, setting forth the program to convert the whole society to the chuche ideology, has enunciated the basic strategic goal and basic method for the attainment of the chuche cause, and by sagaciously leading the struggle for the realization, opened up the road to the ultimate victory of the great leader Comrade Kim Il-song's revolutionary thought, the chuche ideology, the genuine road to comprehensively embodying our leader's intent and plan in the revolution and construction.

It is by the leadership of our party which, unfurling a grand strategy, goes forward to victoriously lead the revolution and construction with extraordinary launch power that it has been possible for the historic great task of remolding man, society, and nature in accordance with the demands of chuche to move forward energetically, and the might of our country has come to be thoroughly consolidated in all the political, economic, cultural, and military areas into the invincible. This means that powerful ideological and material conditions which make it possible to develop our people's struggle for the attainment of the chuche cause onto a new higher stage have been created firmly.

Our people take a great pride and honor in that clearing arduous trials and barriers under the sagacious leadership of our party, they have thoroughly laid the cornerstone for the ages for the attainment of the chuche cause.

But the Korean revolution has yet to be completed, and we cannot stop struggling until ultimately attaining the chuche revolutionary cause that began in the Paektu forests.

If we are to go forward to successfully attain the chuche revolutionary cause, we must consolidate our revolutionary force ever more into the invincible. Only if the unity and solidarity of the revolutionary force centered around

the party and the leader are consolidated like bedrock, can the victory of the revolutionary cause be insured firmly.

For our revolutionary force to firmly unite around the party and the leader based on camaraderie is the prideful tradition that has been and is still being unswervingly carried on from the period the chuche cause was charted to the present. Our revolution, by brilliantly carrying on and developing this precious tradition and relying on its invincible might, has been able to victoriously move forward ceaselessly.

All the functionaries and party members and working people who live and make revolution in the '80s, learning from the indomitable revolutionary spirit, the purity intact, held by the young communists such as Kim Hyok and Ch'a Kwang-su in the period when the beginning of the Korean revolution was marked, must go forward to even more thoroughly consolidate the comradely unity of the revolutionary force in terms of ideological will.

When all party, all people, all army staunchly move forward with faith in victory and indeflectible, resolute fighting spirit united airtight around the Party Central Committee headed by the great leader Comrade Kim Il-song, the ultimate victory of the chuche cause shall be firm and immutable.

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THE RESPECTED AND BELOVED COMRADE KIM IL-SONG IS THE GREAT LEADER WHO LEADS  
SOCIALIST ECONOMIC CONSTRUCTION TO LEAP FORWARD AND INNOVATION

Pyongyang KULLOJA No 4 in Korean 1 Apr 84 pp 13-18

[Article by Hong Song-nyong]

[Text] The respected and beloved leader Comrade Kim Il-song, sagaciously leading our people while victoriously charting the road ahead for the revolution with great thought and tested leadership over a long period from the dawn of our revolution to the present, has compiled immortal achievements that will shine long for centuries to come.

One of the great achievements of the respected and beloved leader Comrade Kim Il-song contributing to the development of the world revolution and the attainment of our revolutionary cause is that by founding unique thought and theory of economic construction based on the immortal chuche ideology and brilliantly embodying them, he has energetically led socialist economic construction in our country to ceaseless leap forward and innovation.

With the great leader Comrade Kim Il-song leading socialist economic construction to straight victory, our country has been transformed in a short period into a socialist power possessing a powerful heavy industry and modern light industry and developed agriculture and the face of the country has been fundamentally renewed, and the people's living standard has come to make an epoch-making improvement.

It is altogether by the sagacious leadership of the great leader Comrade Kim Il-song that it has been possible to make the prideful history of the astounding event that bringing about a ceaseless leap forward and innovation in socialist economic construction, a modern socialist self-reliant economy has been built in this land.

Today our people, looking back with intense pride and great honor on the prideful struggle course of socialist economic construction filled with leap forward and innovation, firmly reaffirm their fiery resolve, with infinite loyalty to the great leader Comrade Kim Il-song, to go forward to attain the chuche revolutionary cause from generation to generation to the end.

Socialist economic construction occupies a very important place in ultimately attaining the revolutionary cause of the working class.

The revolutionary cause of the working class, the socialist, communist cause can be successfully attained not only when all members of society are indoctrinated and remolded the communist way, but when the economy is highly developed and material wealth is ceaselessly produced so as to make it possible for working people to enjoy an independent, creative life to their heart's content. To step up economic construction is a sacred task to satisfactorily insure the material conditions necessary for working people's social life and go forward to hasten the victory of the revolutionary cause of the working class, further consolidating and developing the socialist social relations.

Therefore, to step up socialist economic construction arises as a crucial question directly bearing on hastening the inevitable course of the advance of history toward Socialism, Communism.

Socialist economic construction is the course of awesome revolutionary transformation to lay sound material foundations which make it possible to insure an independent and creative life for the masses of working people, overcoming the technical and economic backwardness inherited from the old society and highly developing productive forces. This inevitably comes to be accompanied by a complex course of struggle to do away with all kinds of outdated legacies left behind by the exploiting society and break through many barriers and trials standing in the way of the forward movement.

Under conditions that all kinds of reactionary forces such as imperialism remain on the globe and their machinations of sabotage and subversion continue, the struggle for socialist economic construction comes to take on an ever more complex and long-term character.

The party of the working class, only if it goes forward to victoriously break through all these barriers and trials encountered in socialist economic construction, can thoroughly lay the material and technical foundations of Socialism, Communism and firmly guarantee the stand of the working masses in material terms as masters of the state and society.

In the socialist society, because of the intrinsic superiority of this society and characteristics of the socialist economic system, ample conditions and possibilities are in place which make it possible to ceaselessly, rapidly develop the economy.

The great leader Comrade Kim Il-song taught as follows:

"The socialist society has unlimited possibilities to ceaselessly develop the economy at a high speed utterly unthinkable in the capitalist society, and the more socialist construction advances and economic foundations strengthen, the greater said possibilities grow." ("A Collection of Writings of Kim Il-song," Vol 23, p 445)

In the socialist society, the masses of working people who have become masters of the state and society, work with intense revolutionary fervor, and with

production growing on a planned basis and technological revolution energetically pushed forward, the economy comes to develop at an uninterrupted high rate of speed. This is the perpetual possibility and reserve for production growth which are brought forth by the superiority of the socialist system.

This is not to say that a rapid development of socialist economic construction can be achieved handily in the socialist society just because there are ample conditions and possibilities in place for making production grow rapidly.

Inasmuch as the socialist economy is a large-scale economy constituting one whole body organically interconnected on a societywide basis, it is a very difficult and complex task to correctly move the economy and insure an uninterrupted high growth of production and construction.

The rapid development of a large-scale modern socialist economy can be achieved only by the sagacious leadership of the leader of the working class.

Apart from the leadership of the leader, the consolidation and development of the socialist economic system and a ceaseless upsurge in socialist economic construction are unthikable. Only when going forward to uphold the leadership of the leader of the working class is it possible to maximally mobilize all reserves and possibilities existing in the socialist society and develop economic construction by leaps and bounds.

The respected and beloved Comrade Kim Il-song is the great leader who with matchless leadership leads socialist economic construction in our country to a ceaseless upsurge and innovation.

The great leader Comrade Kim Il-song, above all setting forth a scientific line and policy, and bold struggle target in each period, each stage of socialist economic construction, has energetically organized and mobilized the masses of people in the struggle for the implementation.

The economic construction line and policy are the strategy and tactics of the party of the working class for socialist economic construction, and the guiding principle for all economic activities. Only if there are a correct economic construction line and policy in place, is it possible to show the masses of working people a clearly defined target and struggle direction and positively organize and mobilize them in production and construction, and go forward to step up socialist economic construction along a straight road without the slightest tilting.

The great leader Comrade Kim Il-song, setting forth the most precise economic construction line and policy and bold struggle target with his deep insights into the aims and demands of our people, the prevailing situation and the revolutionary task at hand, has brightly illuminated the road ahead for our people's struggle.

The economic construction lines and policies and struggle tasks set forth by the great leader Comrade Kim Il-song such as the guideline for laying self-supporting foundations of the national economy, the guideline for

stepping up socialist basic construction, and the tasks of the Seven-Year Plan and the Six-Year Plan for development of the people's economy were all ones that envisioned the development of the economy by leaps and bounds.

In particular, the 10 major prospective targets of socialist economic construction in the 1980s set forth by the great leader Comrade Kim Il-song are ones that envision the growth of construction and production by leaps and bounds on an enormous scale, and as such, grand economic construction targets unprecedented in our country's history. Such economic construction lines and targets, because of reflecting the aim of our people for quickly moving forward and the demands of the law of socialist economic development, have energetically encouraged and inspired our people to ceaseless leap forward and innovation, and worked always to bring brilliant victories.

To precisely illuminate the central link and focus firepower on it, timely establish positive economic administrative measures to suit the ceaselessly changing situation and go forward to resolve them with extraordinary revolutionary launching power--this is an important part of the content showing the sagacity of leadership of the great leader Comrade Kim Il-song who leads socialist economic construction to leap forward and innovation.

The great leader Comrade Kim Il-song, in recent years alone, took the epoch-making measure at the Hamhung plenary meeting of the Party Central Committee, a measure calling for holding it as the central link that must be resolved in economic work to occupy the 1.5 million tons of nonferrous metals height, and energetically inspired party members and working people to struggle for the realization. Thus he has made such a great miracle happen as building the 10 million ton-capacity No 3 Ore Dressing Plant of the Komdok Mining Complex in a short period. This high rate of speed that the No 3 Ore Dressing Plant of the Komdok Mining Complex was built in no more than 1 year, a project which would normally have taken 10 years, is becoming a shining model of the great leap forward, the great innovation being brought about in our country's socialist economic construction under the sagacious leadership of the party and the leader.

The extraordinarily high rate of speed being achieved at present on the Sunch'on district front, the Anju district front, the Ch'ongjin district front, the Namp'o district front, and the Hamhung district front is brilliant fruits brought by the sagacious leadership of the great leader Comrade Kim Il-song who, putting the 5-district front construction in the forefront as one of the central tasks that must be resolved in order to successfully occupy the 10 major prospective targets of socialist economic construction in the present period, has led the way in focusing strength on it.

Indeed, it is because of the presence of the scientific strategy and tactics and bold struggle target set forth by the great leader Comrade Kim Il-song that our people have always been able to keep up continuing innovation, continuing forward movement along the one road of leap forward and innovation free of the slightest stagnation and marking time in socialist economic construction.

The great leader Comrade Kim Il-song, always firmly maintaining the revolutionary principle of self-reliance throughout the course of leading socialist economic

construction, has made ceaseless leap forward happen in production and construction.

Self-reliance is the revolutionary spirit and struggle ethos of the communists intent on making revolution to the end with their own strength. Just as in all other tasks of the revolution and construction, in economic construction, too, one must believe in one's own strength and rely on it. Only by positively mobilizing the strength of one's own people and one's own national resources on the principle of self-reliance and relying on one's own funds and technology is it possible to develop the economy actively and at a high rate of speed, and overcoming all kinds of barriers, achieve national growth and prosperity.

The great leader Comrade Kim Il-song has invariably maintained the principle in leading socialist economic construction to develop one's national economy, displaying the revolutionary spirit of self-reliance and mainly relying on one's own technology and one's own resources, the strength of one's own national cadres and one's own people. Brilliantly embodied in the unique economic construction lines and guidelines set forth by our party such as the construction line of a self-reliant national economy and the basic line of socialist economic construction, and the guideline for chucheizing, modernizing, and scientizing the people's economy is the revolutionary stand intent on going forward to solve the questions arising in socialist economic construction mainly with our people's own strength and wisdom.

The great leader Comrade Kim Il-song, every time the nation's situation became complex and a difficult duty arose before the revolution, has dynamically encouraged and inspired our people to fresh exploit and innovation, holding aloft the revolutionary banner of self-reliance. Thus the dregs of old ideas such as flunkeyism and dogmatism long gnawing at people's ideomental life have disappeared, our people's creative fervor and talents have come to heighten extraordinarily, and a ceaseless upsurge has come to happen in all branches of socialist economic construction. As a result of having dynamically moved forward, manufacturing what is nonexistent and seeking out more of what is in short supply with the revolutionary spirit and struggle ethos of self-reliance, our country which used to be a centuries-backward colonial agricultural state in bygone days has been transformed in a short period into a socialist power possessing modern industry and developed rural economy, and our national economy which used to be riven with extreme colonial imbalance and deformity and backwardness, has become a powerful economy always developing at an uninterrupted high rate of speed on secure foundations, unshaken by the effects of worldwide economic unevenness.

The realities demonstrate that the sagacious leadership of the respected and beloved leader Comrade Kim Il-song leading our people along the road of self-reliance indeed constitutes the source of invincible strength making something come of nothing and turning adversity into prosperity, misfortune into fortune, and the basic factor making the history of great miracles and innovations in socialist economic construction.

Always believing in the strength of the masses of people and going forward to solve all questions at hand relying on their revolutionary fervor and

creative strength is the invariable principle the great leader Comrade Kim Il-song maintains throughout the course of leading socialist economic construction.

The great leader Comrade Kim Il-song taught as follows:

"Our party has always maintained the principle to carry out the revolutionary task at hand, believing in the strength of the masses and relying on the strength of the masses. Our party, going in among the masses and explaining the line and policy of the party and inspiring the revolutionary fervor and creative positiveness of the masses, has carried out the revolutionary task." ("Answers to Questions Posed by Foreign Journalists," Vol 2, p 129)

The masses of people are the masters of socialist economic construction, and their intense revolutionary fervor is the decisive factor pushing forward the development of productive forces. The victorious forward movement of socialist economic construction can successfully be achieved only by the voluntary, creative labor of millions-strong working masses.

The great leader Comrade Kim Il-song, every time the revolution ran into barriers and trials and a difficult economic task arose, has thoroughly armed the masses of people with our party's revolutionary thought, the chuche ideology, and acquainted the masses with the line and policy of the party, and firmly uniting them, energetically called them to the rewarding struggle for socialist economic construction.

The great leader Comrade Kim Il-song, who always believes in the masses of people and draws strength and courage from them, logging tens of thousands of li of on-the-spot guidance, has implanted in people's hearts kindling charcoal to make a fire of creation and innovation.

Following the guiding hand of the great leadership of the respected and beloved leader Comrade Kim Il-song, our heroic working class and people were able to race forward with the chollima speed and rehabilitate in one breath the destroyed national economy of ours which, the U.S. imperialists claimed, could never be rehabilitated in 100 years, and perform the miracle of laying sound foundations of a self-reliant national economy developed in many-sided ways and equipped with the latest technical provisions, and courageously overcoming the barriers and bottlenecks encountered, score the innovative achievement of completing ahead of schedule a series of difficult and enormous economic construction tasks. The leaps forward and miracles performed throughout the course from the postwar period, a period of formidable trials for our people, to the present in the decade of the 1980s in which the grand 10 major prospective targets of socialist economic construction are being realized, are precious fruits brought by the sagacious leadership of the great leader Comrade Kim Il-song who, believing in the masses of people, goes forward to solve all quesitons by the method of setting the broad masses in motion.

In our country, again with the brilliant embodiment of the chuche-oriented economic management system created by the great leader Comrade Kim Il-song,

it has been possible to bring about a ceaseless upsurge in socialist economic construction.

The Tae'an work system, the new agricultural guidance system, and the unified, detailed planning created by the great leader Comrade Kim Il-song precisely embody the demands of the law of socialist, communist construction, and are the chuche economic management system which makes it possible to scientifically, rationally manage and operate the economy.

The great leader Comrade Kim Il-song, by creating an industrial guidance system aimed at more thoroughly carrying through the Tae'an work system with his deep insights into the realistic demands of the deepening and developing socialist economic construction and by enunciating the principle of socialist economic guidance and management, has provided a powerful weapon which makes it possible to correctly manage and operate the economy to suit the intrinsic nature of the socialist system and the demands of the economic laws operating in the socialist society.

Indeed, the respected and beloved leader Comrade Kim Il-song is the genius of creation and construction who has been and is still achieving ceaseless leap forward and innovation in socialist economic construction, doing away with the economic backwardness and stagnation left behind by the exploiting society.

The ceaseless leap forward and innovation being achieved in socialist economic construction show well the sagacity of the leadership of our party.

Setting forth a precise guideline for bringing about a ceaseless upsurge in socialist economic construction to suit the demands of the new stage of the developing revolution wherein conversion of the whole society to the chuche ideology is up front, our party is sagaciously leading the entire party and all of the people to struggle for the realization.

The thoughts and theories and guidelines set forth by our party--the thought on the intrinsic nature of partywide guidance for socialist economic construction and the thought on the speed battle as a basic combat form of socialist construction, the guidelines for launching the movement to win the red flag of three revolutions and the movement to learn from the example of unsung heroes, and the guidelines for launching the struggle for creation of "the speed of the '80s" and the film efficacy struggle--show graphically today the sagacity of the leadership of our party going forward to brilliantly glorify our nation's economic construction history with fresh leap forward and innovation.

Truly, the sagacious leadership of the party and the leader constitutes the decisive factor which makes our people go forward to bring about ceaseless leap forward and innovation in socialist economic construction, breaking through formidable trials and multilayer barriers.

The sagacious leadership of the respected and beloved leader Comrade Kim Il-song has made a prideful new history of great leap forward and innovation in this land.



Our people, already in the period of laying the cornerstone of Socialism, performed the miracle to fulfill the Five-Year Plan in 2 and a half years in terms of total volume of industrial production and in 4 years in terms of product index, and in the 1960s when they were comprehensively carrying out the historic task of socialist industrialization, made industrial production grow at the high rate of speed of 12.8 percent on average every year. Thus rehabilitating the destroyed economy in one breath even under the arduous postwar conditions that everything was in short supply, we brilliantly fulfilled the difficult and complex task of industrialization in the short span of no more than 14 years, a task which capitalist countries had taken as much as one century, nay, several centuries to accomplish.

Even under conditions that the scope of the economy grew unprecedentedly big upon realization of socialist industrialization, our industry grew at the high rate of speed of 16.1 percent on average every year between 1970 and 1980, and pressing hard on the heels of completion of the Six-Year Plan more than 1 year ahead of schedule even amid the vortex of economic crisis sweeping across the world, our people are scoring the prideful achievement of brilliantly fulfilling the enormous Second Seven-Year Plan as well.

Our nation's economy is again developing by leaps and bounds at a very high rate of speed even in the latest period in which the struggle is dynamically under way to realize the grand prospective targets of socialist economic construction projecting the growth of total volume of industrial production at the end of the 1980s 1,000 times that of 1946 indeed.

The uninterrupted high rate of speed of economic development has been firmly maintained in the agricultural branch too.

Generally, it is claimed that a mere 2-3 percent increase in annual agricultural production represents a great achievement, but in our country, in the year 1974 alone, the epochal miracle of more than a 30 percent increase in grain production was performed, and in the year 1982, the brilliant victory of occupying the 9.5 million tons of grain height--a height unprecedented in our country's history--was won.

The achievement scored by our people in socialist economic construction is also that the nation's economic might has been strengthened extraordinarily.

Today ours has become a powerful socialist self-reliant national economy more than adequately complete with a strong heavy industry with the machine building industry as the core, modern light industry, and developed rural economy, and its standard of technical provisions has also come to reach a very high stage.

Our country, which could not properly manufacture even simple farm implements in bygone days, is producing modern machine tools such as 20-meter lathe, automatic lathe, and semiautomatic lathe, not to mention trucks and tractors, and comprehensively manufacturing and insuring plant facilities for newly built factories and enterprises. At the same time, with the production in quantities of the means of automation of various kinds requiring high science



and technology and precision, the automation and remote control of production are being widely implemented. Thus today our nation's economy is admirably producing modern heavy industry products and light industry products necessary for economic development and the people's life, and satisfying on its own the domestic needs for various kinds of industrial products and agricultural produce.

As a result of having thoroughly built a powerful socialist self-reliant national economy, our people, forever casting off their plight of humiliation and contempt in bygone days solely because of having a backward economy, have come to stride into the international arena in their own right as an energetic and developed nation on an equal footing with numerous large and small nations of the world.

In step with the very high rate of speed achieved for economic development by leaps and bounds and the strengthening of the nation's economic might, the people's material and cultural standards of living have also been improved ceaselessly.

Today in our country all of the people are enjoying an affluent and civilized life to their heart's content, completely free of any worry.

Light industries such as the textile industry, the foodstuff processing industry, and the daily necessities industry, having made a rapid development, are satisfactorily insuring the people's needs for consumer goods with their own production.

In particular, with the establishment of the chuche-oriented vinalon industry relying on our nation's abundant raw material resources and with the production volume of vinalon continuing to increase, a lot of cloth as much as several score meters each is being distributed to the people each year.

Long self-sufficient in food with the ceaselessly increasing agricultural production, our country supplies the people with ample quantities of food at nominal prices as low as almost free of charge, and is producing several million tons of marine products every year, based on sound material and technical foundations of the fishery industry. Thus the farsighted plan of the respected and beloved leader Comrade Kim Il-song intent on implementing communist measures first for the question of food and the question of clothing is being turned into a brilliant reality.

With modern dwellings and cultural welfare facilities extensively built in the urban and rural areas and with the television network for the whole of the country and introduction of piped water service and introduction of bus service to the rural areas realized, the historically prevailing distinctions between the urban and rural areas have been lessened by far, and all of the people, wherever they be living in the country, are all together enjoying a civilized life to their heart's content. With the abolition of the tax system, the first in the world, and with the implementation of the universal free medical service system and the free compulsory education system in highest form, our people have been completely freed from the worry about taxes, worry about medical service when taken ill, and worry about education of their children.

Today our people are enjoying an affluent, civilized life to their heart's content as masters of the state and society in their own right, completely free from any worry and inconvenience whether in mental terms or in material and cultural terms.

All these achievements scored in our country in a very short period which is no more than a fleeting moment in history are altogether the result of the sagacious leadership of the respected and beloved leader Comrade Kim Il-song who has been and is still leading socialist economic construction to ceaseless leap forward and innovation.

Truly, the sagacious leadership of the party and the leader is the decisive guarantee which makes it possible to successfully carry out the revolution and construction.

All party members and working people, by loftily upholding the leadership of the party and the leader in the future the same as in the past and bringing about fresh leap forward and innovation in socialist economic construction, shall go forward to energetically hasten the ultimate victory of our revolutionary cause.

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ESTABLISHMENT OF THE UNITARY IDEOLOGY SYSTEM OF THE PARTY IS A BASIC DEMAND  
FOR CONVERSION OF THE WHOLE SOCIETY TO THE CHUCHE IDEOLOGY

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[Article by Paek Nung-ki]

[Text] Our party, enunciating for the first time in the 1970s a series of principled questions arising in establishing the unitary ideology system of the party to suit the demands of the developing revolution wherein the conversion of the whole society to the chuche ideology was up front, set forth the guideline for further deepening this task.

Under the sagacious leadership of the party the task of establishing the unitary ideology system was conducted broadly and deeply, and a great advance was registered in the struggle to realize the program for conversion of the whole society to the chuche ideology.

On the road of the historic march toward conversion of the whole society to the chuche ideology great achievements were scored in all the realms of human remolding, society remaking, and nature remaking, and the chuche revolutionary cause came to develop onto a new higher stage.

Continuing to consolidate and develop the successes and achievements already scored and more energetically launching the task to establish the unitary ideology system of the party, we must bring about a new turnaround in the struggle to attain the cause of conversion of the whole society to the chuche ideology.

To more thoroughly establish the unitary ideology system of the party is a basic demand for conversion of the whole society to the chuche ideology.

Only by broadly and deeply launching the task to establish the unitary ideology system of the party is it possible to brilliantly realize the historic great task to convert the whole society to the chuche ideology.

What makes the establishment of the unitary ideology system of the party a basic demand for conversion of the whole society to the chuche ideology lies above all in that by insuring the unitariness of thought partywide and

societywide, it makes it possible to successfully realize the tasks of human remolding, society remaking, and nature remaking.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"If the conversion of the whole society to the chuche ideology is to be realized, it is imperative to strive to make all party members and working people thoroughly arm themselves with the chuche ideology and wherever, whenever, go forward to resolutely fight along the road the chuche ideology teaches." (Book "On the Chuche Ideology," p 83)

The struggle to convert the whole society to the chuche ideology is a sacred task to completely realize the independent stand and attitude of the masses of working people, turning all members of society into chuche-oriented communist social beings and remaking all aspects of social life in accordance with the demands of the chuche ideology.

This task is one to make the immortal chuche ideology unitarily prevail partywide and societywide, and as such, this comes to be successfully realized through the struggle to establish the unitary ideology system of the party.

One of the most important questions arising in converting the whole society to the chuche ideology is that of remolding all members of society into genuine chuche-oriented communist revolutionaries. The task to convert the whole society to the chuche ideology, in the final analysis, boils down to the question of remolding people's ideological consciousness and turning them into thorough communist revolutionaries. This question will be successfully solved only if the task of establishing the unitary ideology system of the party is ceaselessly deepened among party members and working people.

Only if the chuche ideology is made to firmly prevail and run through the whole society, can party members and working people become genuine chuche-oriented communist revolutionaries who, holding the chuche ideology as the unitary faith, think and act only in accordance therewith. The ideomental characteristic of the chuche-oriented communist revolutionary lies in that he holds the chuche ideology as his world view and faithfulness to the party and the leader as his first and foremost life. The task to establish the unitary ideology system of the party, by making all members of society admirably attain the ideomental features of the chuche-oriented communist social being, makes it possible to step up the great task to convert the whole society to the chuche ideology.

An important question arising in the task to convert the whole society to the chuche ideology is also that of remaking all aspects of social life such as the aspects of nature and society, the economy and culture, in accordance with the demands of the chuche ideology.

The task to remake nature and society is a struggle to create socioeconomic and material conditions consistent with the independent aims and demands of the masses of people.

It is the independent ideological consciousness of the masses of people that performs the decisive role in the revolutionary struggle. Ideological consciousness governs, adjusts, and controls all of people's activity. Apart from the governing and adjustment of the function of ideological consciousness, people's independent and creative activity is unthinkable.

People's role in the struggle to transform nature and society is, in the final analysis, the role of their ideological consciousness.

In order to bring up people as independent and creative beings and enhance the independent and creative activity of the masses of people, it is imperative to arm them with the immortal chuche ideology. Only if the masses of people thoroughly arm themselves with the chuche ideology, can they go forward to energetically launch the struggle to transform nature and society, highly displaying their revolutionary fervor and creative positiveness with an intense awareness of being the master of the revolution, being the master of their own destiny.

This shows that only by ceaselessly deepening the task to establish the unitary ideology system of the party and making the whole society brim with none but the chuche ideology is it possible to enhance the independent stand and attitude and the creative stand and attitude of the masses of people, and setting their thought in motion, go forward to successfully push forward the task to remake nature and society in accordance with the demands of the chuche ideology.

In this way to establish the unitary ideology system of the party, by making the unitariness of thought firmly insured partywide and societywide, constitutes a firm guarantee for making the tasks of nature remaking, society remaking, and human remolding successfully pushed forward, the decisive guarantee for making the cause of conversion of the whole society to the chuche ideology energetically pushed forward.

Next, what makes the establishment of the unitary ideology system of the party a basic demand for conversion of the whole society to the chuche ideology lies in that, thoroughly insuring the unitary leadership of the leader, it makes it possible to successfully realize the conversion of the whole society to the chuche ideology.

The task to convert the whole society to the chuche ideology is a sacred task to move our revolution forward, holding the respected and beloved leader Comrade Kim Il-song's great revolutionary thought as the unitary guiding principle, and build and consummate Communism based on our leader's revolutionary thought.

In order to energetically push ahead with the revolution and construction, holding the great leader Comrade Kim Il-song's revolutionary thought and teachings as the unitary guiding principle, it is imperative to firmly realize the unitary leadership of our leader. Only then is it possible to thoroughly embody the demands of the chuche ideology in all aspects of social life and go forward to successfully carry out the historic great task of our party to convert the whole society to the chuche ideology.

To establish the unitary ideology system of the party is a basic condition for thoroughly realizing the unitary leadership of the leader for the revolution and construction. An important objective of establishing the unitary ideology system of the party lies in moving the revolution and construction forward under the unitary leadership of our great leader and brilliantly accomplishing the conversion of the whole society to the chuche ideology.

Concretely elucidated in the revolutionary guideline enunciated by our party for more thoroughly establishing the unitary ideology system of the party are the principled demands, together with the methods for the realization, for thoroughly establishing the unitary leadership system of our great leader and firmly insuring the unitary guidance of the Party Center. Thus this provides a comprehensive elucidation of the question as to how all party members and working people should uphold even better the leadership of the party and the leader today when the great task to convert the whole society to the chuche ideology is being energetically pushed forward. When going forward to thoroughly establish the unitary ideology system of the party, it will be possible to even better realize the unitary leadership of the great leader Comrade Kim Il-song and the unitary guidance of our Party Center for the revolution and construction.

For all party, all country, and all army to move in unison in accordance with the command and directive of the leader is an important demand for firmly insuring the unitary leadership of the leader and successfully realizing the conversion of the whole society to the chuche ideology.

The revolutionary struggle to attain the cause of conversion of the whole society to the chuche ideology is a struggle demanding an intense organizational spirit and action-consciousness. Accordingly, this struggle can be successfully conducted only if launched under a strong revolutionary discipline and order, establishing an orderly organizational system for all party, all country, and all army to move in unison under the unitary leadership of the leader. To get the broad masses organized, mobilize their creative strength in attaining one objective, and give action-consciousness to the activity of the masses can be achieved only under conditions that the unitariness and unity of guidance based on the revolutionary leadership of the leader is insured.

To thoroughly establish the unitary ideology system of the party, only if the unitariness and unity of guidance is insured, makes it possible to correctly realize the intrinsic demands of socialist, communist construction for its successful prosecution.

To establish the unitary ideology system of the party makes firmly established partywide and societywide a strong revolutionary order and discipline for dealing with all questions arising in party construction and party activity, in the revolution and construction, especially policy-oriented questions, only in accordance with the teachings of the great leader Comrade Kim Il-song and the final judgment of the Party Center. And it makes the party, administrative organs, and mass organizations firmly realize the uniformity and unity of action of moving all together in unison under the unitary leadership of the leader. At the same time, to establish the unitary ideology system of the

party makes an uncompromising struggle waged against the slightest phenomenon and element running counter to the leader's unitary leadership system, and makes the revolutionary ethos prevail partywide and societywide to observe the principle of absolutism and unconditionality in the implementation of the teachings of the leader and the guideline of the party.

This bespeaks the fact that to thoroughly establish the unitary ideology system of the party constitutes a basic demand for firmly insuring the unitary leadership of the leader and successfully realizing the conversion of the whole society to the chuche ideology.

What makes the establishment of the unitary ideology system of the party a basic demand for conversion of the whole society to the chuche ideology also lies in that this makes it possible to successfully carry out the struggle for the attainment of the chuche cause, strengthening the party organizationally and ideologically and enhancing its militant function and leadership role.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"Today our party, as the tested general staff of the revolution where the unitary ideology system has been firmly established partywide, has become strengthened organizationally and ideologically more than at any time, and is successfully leading the cause of conversion of the whole society to the chuche ideology with firm confidence in the correctness and victory of its cause." (Book "The Korean Workers Party Is a Chuche-Oriented Revolutionary Party That Has Inherited the Glorious 'T.D.' Tradition," p 1)

The Korean Workers Party is the general staff of our revolution and the leading and guiding force of our people. Victory or defeat of the Korean revolution and the fate of our people depend, in the final analysis, on how our party is strengthened.

The realities wherein the struggle is energetically under way to convert the whole society to the chuche ideology present our party with the demand for organizing its ranks more thoroughly than ever in organizational and ideological terms and enhancing its militant function and leadership role in every way.

Converting the whole society to the chuche ideology is a great political task and an intense class struggle.

Converting the whole society to the chuche ideology, which is a great political task and an intense class struggle, can be successfully realized only by a firm political leadership of the party.

To strengthen the party organizationally and ideologically and enhance its militant function and leadership role is one of the basic questions which the task of establishing the unitary ideology system of the party must solve. Apart from the task to strengthen the party organizationally and ideologically



and enhance its leadership power and combat strength it is impossible to speak about the objective of the task itself to establish the unitary ideology system, and the successful attainment of the cause of conversion of the whole society to the chuche ideology is unthinkable. Only if our party is organizationally and ideologically strengthened, thoroughly establishing the unitary ideology system of the party, and its leadership role is ceaselessly enhanced, is it possible through our party to energetically infuse society with nutrients of the chuche ideology and go forward to successfully attain the chuche revolutionary cause, thoroughly remolding man and society.

To establish the unitary ideology system of the party makes it possible for our party to preserve firmly and defend to the end its revolutionary character as a chuche-oriented party which, forever holding the great leader Comrade Kim Il-song's revolutionary thought as the guiding principle, goes forward to resolutely fight for its realization. To establish the unitary ideology system of the party, by making our great leader's revolutionary thought alone prevail partywide, enables it to satisfactorily perform its militant function and leadership role as the heart of society, as the driving force going forward to remake the whole society the revolutionary way, the communist way, making party construction and party activity conducted thoroughly based on our respected and beloved leader's revolutionary thought. The task to strengthen and develop ours into a militant, vivacious revolutionary party, comprehensively embodying the great-leader-style work method in party work, and make the party acquit itself fully of its mission and role as general staff of the revolution to realize conversion of the whole society to the chuche ideology with the revolutionary method, the political method--this task, too, can be firmly guaranteed only by the task to establish the unitary ideology system.

The steely unity and solidarity of the entire party centered around the party and the leader is the source of invincible strength of the party and a firm guarantee for victory of the revolution.

Unity is none other than strength, and there is nothing more powerful than unity in the revolutionary struggle. When all of the people are firmly united around the party and the leader as the center, our revolutionary force will come to be consolidated into the invincible and the might of our party will come to be strengthened incomparably, and by this mighty strength of unity the conversion of the whole society to the chuche ideology will come to be pushed forward more energetically.

The unity and solidarity of the party can become an energetic one only when it becomes one of ideological will between revolutionary comrades fighting together on the one road of revolution, not a people's administrative, job-oriented union but a combination based on revolutionary camaraderie.

The unity of ideological will based on revolutionary camaraderie is a communistic relationship that can exist only among revolutionary comrades upholding the party and the leader with the same intentions and thought, and as such, it constitutes the basis of unity and solidarity of the party and becomes an important factor guaranteeing its solidity. The common thought and will underlying such unity and solidarity are precisely the great revolutionary thought of the respected



and beloved leader Comrade Kim Il-song and infinite faithfulness intent on loftily attending and upholding the party and the leader. Only when based on faithfulness to the party and the leader can revolutionary camaraderie be highly displayed and become a truly lofty and genuine one, the most durable one with vitality.

The task to establish the unitary ideology system of the party has decisive significance in achieving, strengthening and developing the unity of ideological will and revolutionary solidarity of the party ranks based on the revolutionary thought of our great leader and faithfulness to the party and the leader. The task to establish the unitary ideology system holds it as the basics to achieve airtight unity and solidarity of the entire party centered around the party and the leader and based on the immortal chuche ideology. The task to make it possible to prevent the infiltration of all kinds of alien ideological elements into the party and most thoroughly insure the ideological purity of the party and highly promote revolutionary camaraderie based on faithfulness to the party and the leader comes to be successfully realized through the struggle to establish the unitary ideology system of the party. Therefore, when going forward to thoroughly establish the unitary ideology system, it is possible to achieve the most energetic unity and solidarity centered around the party and the leader, and this constitutes the source which makes it possible to enhance the combat strength of the party and strengthen its leadership role.

Thus, to thoroughly establish the unitary ideology system of the party constitutes a basic demand for strengthening the party organizationally and ideologically and enhancing its leadership role and militant function in every way to suit the demands of conversion of the whole society to the chuche ideology, and for strengthening and developing ours forever into a glorious chuche-oriented revolutionary party.

Our party, at the new higher stage of our developing revolution where the great task to convert the whole society to the chuche ideology is deepening, has comprehensively enunciated the inevitability of establishing the unitary ideology system of the party and its intrinsic content, and various principled demands, together with the revolutionary guidelines for their realization, which must be maintained in deepening the task of establishing the unitary ideology system.

All the principled demands for establishing the unitary ideology system of the party constitute the unitary guiding principle of work and life which our party and people must perpetually adhere to throughout the period of the struggle to win the ultimate victory of the historic cause of conversion of the whole society to the chuche ideology.

Truly, the revolutionary guideline enunciated by our party which, setting it forth as a basic demand for conversion of the whole society to the chuche ideology to establish the unitary ideology system of the party, has called for more thoroughly establishing the unitary ideology system to suit the demands of the new stage of the developing revolution, constitutes one of the ideotheoretical assets that has deepened and developed one notch higher the chuche theory of party construction.

Amid the rewarding struggle to convert the whole society to the chuche ideology our party has been further tested and tempered, and come to possess an invincible might, gaining extraordinarily rich experiences and scoring great achievements.

The entire course of the struggle to thoroughly establish the unitary ideology system of the party and convert the whole society to the chuche ideology demonstrates energetically that our party is the great organizer, leader who is quite capable of solving with its own strength any difficult and complex question arising in communist construction and energetically leading the broad masses with extraordinary organizational power and tested leadership. Our party has firmly attained high authority and prestige as the communist pathfinder amid the practical struggle to convert the whole society to the chuche ideology, and come to enjoy absolute support and trust from the broad masses.

Today our people are faced with the task to beat back the ceaseless machinations of the U.S. imperialists and the south Korean puppet gang to provoke another war and defend the dignity and sovereign rights of the nation, and deepen and develop our revolution onto a higher stage.

In order to energetically push ahead with the great task to convert the whole society to the chuche ideology amid today's complex and tense situation, it is imperative to thoroughly establish the unitary ideology system of the party and consolidate the unity and solidarity of the revolutionary force further like bedrock.

Making all party united, all army united, and all of the people united firmly around the Party Central Committee headed by the great leader Comrade Kim Il-song and going forward to consolidate like bedrock the unity and solidarity of the entire party and all of the people is where the decisive guarantee for the victory of our revolution lies, where the source of invincible strength pushing forward the process of awesome revolutionary transformation to convert the whole society to the chuche ideology is.

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THE INVINCIBLE UNITY AND SOLIDARITY OF OUR REVOLUTIONARY FORCE BASED ON  
REVOLUTIONARY CAMARADERIE

Pyongyang KULLOJA No 4 in Korean 1 Apr 84 pp 24-28

[Article by Ch'a Ch'ol-won]

[Text] Today the unity and solidarity of our party and the revolutionary force have reached a very high standard, and based on them, our country's revolution and construction are being energetically pushed forward.

The unity and solidarity of our party and the revolutionary force are unity and solidarity in terms of ideological will and organization, and at the same time, conscious unity and solidarity based on genuine revolutionary camaraderie. Precisely herein lies an important source of the solidity of unity and solidarity of our party and the revolutionary force.

It is the principle invariably maintained by our party to strengthen the unity and solidarity of the party and the revolutionary force based on revolutionary camaraderie, and relying on their strength, go forward to step up the revolutionary struggle and construction task.

(1)

The unity and solidarity of the revolutionary force based on revolutionary camaraderie are an important guarantee insuring the victory of the revolution.

The great leader Comrade Kim Il-song taught as follows:

"If victory is to be won in the revolution, many people must participate in the revolutionary struggle, and unity and solidarity among them must be insured. Genuine unity and solidarity among the people participating in the revolutionary task are achieved on the basis of revolutionary camaraderie." ("Kim Il-song Selected Works," Vol 6, pp 504-505)

Most important in the revolutionary struggle are organization and unity. One cannot make revolution all by oneself. If victory is to be won in the revolutionary struggle, the unity and solidarity of the revolutionary force

must necessarily be insured. Apart from the unity and solidarity of the revolutionary force, the revolution cannot move forward, and its victory is unthinkable. The strength pushing forward the revolution and construction, the strength of the masses of people lies in none other than their unity.

On the other hand, it is in the course of the revolution moving forward and becoming victorious that the unity and solidarity of the revolutionary force are strengthened further and in step with it, the revolutionary force capable of developing the revolution more highly is created. Just as there can be no such thing as the revolutionary struggle apart from the unity and solidarity of the revolutionary force, the unity and solidarity of the revolutionary force apart from the revolutionary struggle are unthinkable.

Thus, the unity and solidarity of the revolutionary force and the revolutionary struggle are in an inseparable relationship, and in this context, it can be said that unity is none other than the revolution, and the revolution is none other than unity.

The question of unity and solidarity of the revolutionary force is the question of mutual relationship between people participating in the revolution, the revolutionary comrades, and such unity and solidarity come to be underlaid with the camaraderie of people making revolution.

Relative to the question of unity and solidarity of the revolutionary force, the question of revolutionary camaraderie comes to arise importantly.

What is called revolutionary camaraderie is the love formed between people holding the same intentions, in other words, between the revolutionaries struggling with the same thought for the sake of the same objectives. He who, although remaining within the revolutionary force, holds a different thought and dreams a different dream, is a phony comrade, not a genuine comrade, and there can be no genuine camaraderie between phony comrades.

Genuine comradely relationship and revolutionary camaraderie between people are formed and consolidated only in the course of the revolutionary struggle. Apart from the revolutionary struggle there can be no revolutionary camaraderie. Amid the revolutionary activity to work out the destiny of the masses of people, the revolutionary struggle to realize their independent stand and attitude, people come to trust and love each other, and only the love formed in this process becomes the most noble and pure love, unsurpassably firm and fervent love.

There are various kinds of human love. There are the love between father and son, love between mother and son, and love between husband and wife, love between close friends, and love between comrades. The most valued and precious love among these various kinds of love is the love between revolutionary comrades. Even the love between father and son or the love between mother and son or the love between husband and wife, only when combined with camaraderie, can become a truly sincere and warm love.

The genuine love formed between the revolutionaries amid the revolutionary struggle performs an important function in uniting the revolutionaries in comradely terms and strengthening the unity and solidarity of the revolutionary force.

The unity and solidarity of the revolutionary force are formed on a firm ideological basis and organizational basis, and also functioning here is the moral factor. It is precisely the revolutionary camaraderie with which these factors functioning in the unity and solidarity of the revolutionary force are inseparably linked.

Revolutionary camaraderie, by making a healthy ideological union formed between comrades, makes the revolutionary force more firmly united with one ideological will.

Unity of the revolutionary force is formed by the unity of ideological will, and this becomes durable only when formed on the basis of one thought. Such union of the revolutionary force in terms of ideological will is unthinkable apart from camaraderie. Love that has been formed between the revolutionary comrades based on ideological commonness turns the ideological unity and purity between them more durable in the course of trusting and helping each other and sharing life and death alike.

Revolutionary camaraderie also makes the revolutionary force united more firmly in organizational terms.

The unity and solidarity of the revolutionary force are not only formed on the basis of one thought, but get further consolidated in the course that people who share the same intentions, getting embraced into the organization and under a strong discipline of the organization, move in unison. The trust and love between the revolutionary comrades perform an important function that makes them embraced into the same revolutionary organization and turns the revolutionary force healthy in organizational terms through the principled struggle to tolerate no factions. Therefore, the more revolutionary camaraderie is enhanced, the more the unity of the revolutionary force in terms of organization and action comes to get action-conscious and consolidated.

At the same time, revolutionary camaraderie, because it is formed in moral, ethical relations between the revolutionary comrades, makes it possible to further strengthen the revolutionary force into a moral and ethical union of helping each other and leading each other on.

Thus revolutionary camaraderie performs a great function in strengthening the ideological and organizational basis, the moral basis of the unity and solidarity of the revolutionary force. In the final analysis, revolutionary camaraderie turns the unity and solidarity of the revolutionary force into a truly genuine one, an invincible revolutionary unity that nothing can pull down.

The unity and solidarity of the revolutionary force based on genuine revolutionary camaraderie are essentially the comradely union of the revolutionaries centered around the leader.

Essentially, the communist revolutionary force is a force of revolutionaries united centered around the leader. And the revolutionary camaraderie functioning here is the relationship between the revolutionaries sharing the same intentions

based on the revolutionary thought of the leader, and the camaraderie displayed amid the organizational activity launched under the unitary leadership of the leader, amid the practical struggle to carry out the revolutionary task set forth by the leader.

This is based on the revolutionary integrity intent on defending to the end the precious political life bestowed on them by the leader and on the revolutionary ethics intent on repaying the leader's benevolence.

Genuine revolutionary camaraderie is the camaraderie of the revolutionaries which springs precisely from their faithfulness to the leader and gets strengthened based on that faithfulness. The unity and solidarity of the revolutionary force based on such revolutionary camaraderie are precisely the comradely union of the revolutionaries which is formed, maintained, and consolidated based on faithfulness to the leader as the basics.

(2)

The unity and solidarity of our party and the revolutionary force constitute a genuine exemplar of the comradely union centered around the leader.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed as follows:

"The greatness and invincibility of the unity and solidarity of our party lie in that it is the unity and solidarity based on the infinite faithfulness to the party and the leader of all of the party members centered around Comrade Kim Il-song the Great." (Book "The Korean Workers Party Is a Chuche-Oriented Revolutionary Party That Has Inherited the Glorious 'T.D.' Tradition," p 24)

The unity and solidarity of our party and the revolutionary force are invincible unity and solidarity that have charted the road to victory of the revolution, overcoming arduous and formidable trials, and these are underlaid with the rock-hard comradely union of revolutionary soldiers formed centered around our great leader and the glorious Party Center. This unity and this solidarity are great unity and solidarity that nothing alien can infiltrate, no force may dare pick on.

The comradely union of our party members and working people firmly united around the party and the leader is the traditional union that has been consolidated historically.

The first chuche revolutionary force in our country's communist movement came to be created in the course that the great leader Comrade Kim Il-song brought up a new generation of young communists as chuche-oriented communist revolutionaries, the most reliable revolutionary comrades.

Among the self-styled Marxists in the period of our country's early communist movement a genuine comradely combination was utterly unthinkable. Because they approached and rallied people solely for their factional objectives, they were unable to correctly realize the union of the revolutionary force in terms of ideological will.

The great leader Comrade Kim Il-song, clearly seeing through such state of affairs, began the task of organizing a new revolutionary force with the effort to win genuine revolutionary comrades. Our great leader never hesitated to walk hundreds and thousands of li of a dangerous road in order to obtain but one revolutionary comrade, and sparing nothing if necessary for nurturing revolutionary comrades, poured every energy into the effort.

Hot-blooded youths, the young communists who had been thirsting for the emergence of a great leader, came from everywhere in large numbers, revering the respected and beloved leader Comrade Kim Il-song, and holding infinite glory and pride as our leader's revolutionary soldiers, went forward to fight vigorously only along the one road of the chuche revolutionary cause.

The camaraderie bestowed by the respected and beloved leader Comrade Kim Il-song on the young communists was indeed a great love incomparably deep and broad, and the degree of the fervent loyalty of the young communists to our leader was also infinitely high. From that time on the viewpoint, the revolutionary view of the leader that the fatherland is none other than our leader came to be firmly established among our country's communists, and intensely personified here were their infinite respect and adoration for our great leader and the revolutionary ethics intent on acquitting themselves fully of their loyalty as our leader's revolutionary soldiers.

Truly, within the chuche revolutionary force formed centered around the great leader Comrade Kim Il-song in the period of the anti-Japanese revolutionary struggle revolutionary camaraderie bubbled to overflowing, and in the process, the archetype of genuine comradely union of the communist revolutionaries came to be created.

The chuche revolutionary force organized by the great leader Comrade Kim Il-song during the anti-Japanese revolutionary struggle rapidly grew up and strengthened into the invincible, and in the process, it became possible to establish the great tradition of steely unity and solidarity of our revolutionary force.

The brilliant tradition of unity and solidarity of the revolutionary force established during the anti-Japanese revolutionary struggle, comprehensively carried forward after liberation, has manifested its invincible might and vitality in the revolutionary struggle and construction task. Our party and people, precisely relying on this powerful strength, brilliantly carried out the anti-imperialist, antifeudal democratic revolution and the socialist revolution, and are successfully pushing forward socialist, communist construction and vigorously going forward to achieve the independent reunification of the fatherland, crushing all kinds of aggression machinations of the U.S. imperialists and their lackeys at every step of the way.

The comradely union centered around the leader, the unity and solidarity of the revolutionary force must be defended, carried forward, and developed from generation to generation. This constitutes the demand of the law for carrying forward and attaining the revolutionary cause of the leader. Without the genuine comradely union of the communist revolutionaries centered around the leader, without strengthening and developing the unity and solidarity of



the revolutionary force from generation to generation, it is impossible to go forward to attain to the end the revolutionary cause charted by the leader, the cosicalist, communist cause.

Our party members and working people hold unsurpassably dear the brilliant tradition of unity and solidarity of the revolutionary force based on the revolutionary camaraderie carried forward and passed down historically in our country, and are going forward to further glorify this tradition firmly united around the glorious Party Center.

Regardless of whether veteran cadres or young cadres, veteran party members or young party members, all of the party members and working people, unanimously holding infinite loyalty, are united airtight around our Party Center. Thus the entire party and the whole society are filled to overflowing with the noblest revolutionary camaraderie.

Today, in our country, the leader, the party, the class, and the masses constitute a complete monolithic body not only in organizational and ideological terms, but also in comradely terms. Precisely herein lie the source of invincible strength of the airtight unity and solidarity of the entire party and the whole society and a firm guarantee which makes it possible to win the ultimate victory of the chuche revolutionary cause.

With all of the party members and working people firmly united around the Party Central Committee headed by the great leader Comrade Kim Il-song and the unitary guidance of the Party Center firmly insured, the foundations of the party are being thoroughly consolidated which will make it possible for ours to be strengthened and developed forever into the great leader Comrade Kim Il-song's party, and our revolutionary force is being more thoroughly consolidated into a great revolutionary force capable of going forward to attain the chuche revolutionary cause to the end.

(3)

Today our party members and working people are faced with the sacred task to strengthen more thn ever before the unity and solidarity of the party and the revolutionary force to suit the demands of conversion of the whole society to the chuche ideology.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"It is a crucial question bearing on the destiny of the party and the revolution to preserve and ceaselessly strengthen the unity and solidarity of the party and its purity. We must defend and further strengthen the great unity and solidarity of our party generation after generation." (Ibid., p 36)

Conversion of the whole society to the chuche ideology calls for turning around the social relations between people as flawless communistic comradely relations through the most incisive transformation of society and social beings.

In order to consolidate and develop the comradely union of the revolutionary force, its unity and solidarity in terms of ideological will, to suit the demands of conversion of the whole society to the chuche ideology, it is imperative above all to more thoroughly establish the chuche revolutionary world view among party members and working people and strive to make their faithfulness to the party and the leader more highly displayed.

The basics in thoroughly establishing the chuche revolutionary world view are to ceaselessly enhance faithfulness to the party and the leader among party members and working people.

The intense faithfulness of party members and working people to the party and the leader--precisely herein lie the basic link in enhancing the revolutionary spirit, party spirit, working class character, and people-mindedness of party members and working people today, and a firm guarantee for strengthening and developing the unity and solidarity of the revolutionary force onto a new height on the basis of revolutionary camaraderie.

When all of our party members and working people go forward joining hands based on faithfulness to the party and the leader, revolutionary camaraderie will come to bubble to overflowing among them and it will become possible to further consolidate and develop the unity and solidarity of the entire party and successfully hasten the cause of conversion of the whole society to the chuche ideology.

In order to further consolidate and develop the unity and solidarity of the revolutionary force based on revolutionary camaraderie to suit the demands of the cause of conversion of the whole society to the chuche ideology, it is important to thoroughly establish principled comradely relations between people.

Inasmuch as revolutionary camaraderie is principled love between revolutionary comrades based on faithfulness to the party and the leader, it can become a genuine one only if it is formed on the basis of a strong organizational spirit and disciplinary character, sharp criticism and self-criticism.

Human remolding work in the interest of the cause of conversion of the whole society to the chuche ideology is a sacred task to bring up all members of society as social beings accomplished in all aspects such as the organizational spirit and disciplinary character, ideomental features and cultural attainments. Therefore, the revolutionary camaraderie of our party members and working people must be formed to suit this and developed into principled unity and solidarity while enhancing the demands made of each other in all aspects.

In order to consolidate and develop the comradely union, the unity and solidarity of the revolutionary force to suit the demands of the developing revolution, it is also imperative to make the revolutionary camaraderie highly displayed through practical struggle and the might of unity and solidarity manifested as a substantive result amid the daily routine struggle.

Abstract camaraderie, camaraderie that only exists in the head, cannot have any significance, and such unity and solidarity that cannot positively function in the practical revolutionary struggle are of no use. None but such revolutionary

camaraderie that, concretely displayed in daily routine work, works to practically help each other and join forces, in other words, none but the camaraderie closely combined with practice is genuine revolutionary camaraderie, and none but the unity and solidarity based on it can function as a driving force pushing the revolutionary struggle forward.

Amid the struggle to quicken the historic march in the '80s under the banner of three revolutions--ideological, technological, and cultural--we must further consolidate the unity and solidarity of the revolutionary force based on revolutionary camaraderie. More immediately, by going forward to courageously launch the struggle to bring about an intense upsurge in production this year, energetically stepping up the 5-district front capital construction and operating all factories and enterprises with full load, we must demonstrate the might of our revolutionary force as a force moving forward breaking through whatever bottlenecks and barriers, as an invincible combat force helping each other and leading other on performing nothing but miracle and innovation.

In order to make revolutionary camaraderie highly displayed among party members and working people and consolidate and develop the unity and solidarity of our revolutionary force in terms of ideological will, it is important to make each and every one of them positively learn from the noble example set by the young communists, the late anti-Japanese revolutionary fighters during the anti-Japanese revolutionary struggle.

The young communists such as Kim Hyok, Ch'a Kwang-su, and So Chong-ae and the late anti-Japanese revolutionary fighters set the most precious example of revolutionary camaraderie and principled unity based on faithfulness to the leader, and this constitutes an admirable paragon from which our party members and working people must learn wherever, whenever. The example set by Korea's genuine communists, not only because it is very profound in terms of its content, but because it was set under unprecedentedly arduous conditions, possesses an even greater influencing power and an eternal life force.

All of our party members and working people, by positively learning from this precious example, must ceaselessly enhance their faithfulness to the party and the leader in any environment however difficult and complex, and based on it, firmly united around our Party Central Committee headed by the great leader Comrade Kim Il-song, ceaselessly strengthen the politicoideological unity and solidarity of the entire party and the whole society.

Today the revolutionary task facing our people is very difficult and enormous, and on account of the reckless machinations of the U.S. imperialists and their lackeys, a tense situation still prevails in our country. By more highly displaying the might of unity and solidarity of our revolutionary force united more airtight around the party and the leader as the situation becomes more complex and difficult, we shall go forward to hasten the ultimate victory of the chuche revolutionary cause.

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THE CHUCHE PHILOSOPHY IS THE REVOLUTIONARY WORLD VIEW THAT ENUNCIATES THE  
METHOD TO WORK OUT THE DESTINY OF THE MASSES OF PEOPLE

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[Article by Pak Sung-tok]

[Text] The revolutionary philosophy of the working class is founded, ceaselessly developed and enriched by peerless leaders. Only if the philosophy of the working class is developed and enriched to suit the demands of the advancing times and the developing revolutionary movement, is it possible to enhance the role of the revolutionary world view as the weapon for understanding and remaking the world, and encourage and inspire the revolutionary struggle of the masses of people.

The chuché philosophy is a new philosophy of the working class which was founded by the great leader Comrade Kim Il-song and is being developed and enriched by our party. The chuche philosophy is a scientific, revolutionary world view which, embodying the inevitable demands of our era and the developing revolution, places man at the center of philosophical examination and enunciates the method to work out the destiny of the masses of people.

Profoundly enunciated in the classic document "On Several Questions Arising in the Understanding of the Chuche Philosophy" by Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, are the basic characteristics and content, the uniqueness and historical position of the chuche philosophy. By this document the scientific nature and revolutionary character of the chuche philosophy have been proved, the brilliant achievement that has contributed to the developing philosophy of the working class has been energetically demonstrated, and the traction power and vitality of the chuche philosophy as a powerful weapon for working out the destiny of the masses of people have come to be incomparably enhanced.

The chuche philosophy is the revolutionary world view that correctly illuminates the road ahead for the working out of the destiny of the masses of people.

The question of destiny has the most crucial and urgent significance for people. If man is to live and develop socially, he must improve his social position and

living conditions, and to that end, he must launch the struggle to work out his destiny. To work out one's destiny constitutes the most basic demand, vital interest for an individual, a class, and a nation. If a philosophy intensively reflecting class interests is to acquit itself fully of its mission, it must necessarily give an answer to the question of man's destiny.

Up till now all the philosophies in the ideological history of mankind have discoursed on the question of man's destiny in this way or that way.

Idealism, viewing the beginning of the world as spirit divorced from material, concluded that everything was determined by it, and based on this, argued for the mystic concept that man's destiny, too, was governed by a supernatural "force." Metaphysical materialism correctly viewed that the beginning of the world was material, but because it erroneously regarded that the world was unalterably fixed, it advanced the fatalistic concept that man could not change the world and his destiny and must obey his given destiny. Such philosophies all paid attention only to the question of destiny of the exploiting class trampling the independent stand and attitude of the masses of working people, and failed to give a correct answer to the question of man's destiny.

The Marxist philosophy, by combining materialism and dialectics for the first time in history, established the materialistic dialectic stand toward the question of man's destiny. With the elucidation by materialistic dialectics of the general law that the principle of material governing consciousness even applies to social phenomena and that nature, society, and human thinking change and develop, the mystic, fatalistic concept of man's destiny was overcome, and it was enunciated that man's destiny could be changed.

The chuche philosophy, premised on the materialistic dialectic stand disavowing the mystic, fatalistic concept of man's destiny and based on the new principle placing man at the center of examination, has established the revolutionary world view giving a comprehensive answer to the question of destiny of the masses of people.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, in his classic document "On Several Questions Arising in the Understanding of the Chuche Philosophy," pointed out as follows:

"The chuche philosophy, by enunciating for the first time the concept of the world with primary emphasis on man, the viewpoint and stand toward the world, has bestowed a powerful weapon on the masses of working people such as the working class which enables them to remake the world and go forward to work out their destiny."

The chuche philosophy, clearly setting it forth as its mission to give an answer to the question of destiny of the masses of people and with a view to realizing it, goes forward to solve all questions relative to the world view. In the chuche philosophy the basic question of philosophy with primary emphasis on man is set forth, and the concept, viewpoint, and stand toward the world

are elucidated. The chuche philosophy, by examining and solving all philosophical questions with primary emphasis on man, enunciates the correct method to work out the destiny of man.

The chuche philosophy first of all elucidates the basic principle of working out the destiny of man.

If a philosophy is to give a correct answer to the question of man's destiny, it must enunciate who is the master of the destiny and where is the strength of working out the destiny. Only then is it possible to correctly solve the question whether man's destiny is controlled by himself or governed by some other factor, whether man's destiny is worked out by his own strength or determined by some other force.

Of course, enunciating the question of the beginning of the world has important significance in the solution to the question of man's destiny. Only if the question of the beginning of the world is scientifically solved, is it possible to have a correct understanding of materialistic nature of the objective world and the law of its movement, which are conditions for working out man's destiny. But, inasmuch as man's destiny is worked out in relation to the world, if a comprehensive answer is to be given to the question of the destiny, the question of relationship between man and the world must be set forth as the basic question of philosophy and a precise answer given to it.

The chuche philosophy, by setting forth the relationship between man and the world, the question of the position and role of man in the world for the first time as the basic question of philosophy and enunciating that man is the master of everything and resolves everything on the basis of a scientific elucidation of man's inherent characteristics, has uniquely enunciated the basic principle of working out man's destiny.

The question of the position and role of man in the world set forth by the chuche philosophy contains the basic question arising in working out man's destiny.

Man is in charge of working out his destiny, and the world is the environment and condition for working out man's destiny. Man's destiny is worked out only by remaking and ruling the world. How much man remakes and rules the world expresses the degree of man's destiny worked out.

The question of man's destiny is not a simple question of humanity but the question of relationship between the world and man. The question of relationship between the world and man, because it is a question of whether or not man occupies the ruling position in the world and performs the decisive role in the remaking of the world, constitutes the basic question arising in working out man's destiny.

In order to correctly solve the question of man's position and role in the world, it is imperative to provide a flawless elucidation of humanity.

A profound philosophical concept of humanity can be established only by elucidating man as a being who, forming social relations, lives, and

at the same time, the inherent characteristics of man who is a social being. With the understanding alone that man is restrained by social relations and that the activity of humanity is governed by the general law of the material world functioning in society, it is impossible to have a correct understanding of the position and role of humanity ruling and remaking social relations and the material world.

The chuche philosophy, by enunciating for the first time that the independent stand and attitude, the creative stand and attitude, and the action-consciousness are the inherent characteristics of man, a social being, has provided a correct philosophical elucidation of the position and role of man ruling and remaking nature and society. The independent stand and attitude, the creative stand and attitude, and the action-consciousness are the inherent attributes of man as the ruler, the remaker of the world. The independent stand and attitude is the attribute of man intent on living independently as the master of the world and of his destiny; the creative stand and attitude is the attribute of man goal-consciously remaking the world and working out his destiny. The action-consciousness is the attribute of man which governs all of his activity to grasp and change the world and himself. The independent stand and attitude is expressed in man's position as the master of the world; the creative stand and attitude is expressed in man's role as the remaker of the world, and the action-consciousness guarantees man's position and role as the master of the world. Because of the independent stand and attitude, the creative stand and attitude, and the action-consciousness, man becomes the unitary master ruling the world and the basic factor resolving everything.

The chuche philosophy, based on a scientific elucidation of man's inherent characteristics, has advanced the unique philosophical principle giving a correct answer to the question of man's position and role in the world.

It is the philosophical principle of chuche that man is the master of everything and resolves everything. To say that man is the master of everything means that man is the master of the world and of his destiny; to say that man resolves everything means that man performs the decisive role in remaking the world and working out his destiny. Man, because he is the master ruling the world, becomes the master in command of his destiny. The objective world, which is man's ruling target, cannot determine man's destiny. Inasmuch as man performs the decisive role in remaking the world, man alone performs the decisive role in working out his destiny. The objective world, which is remade and transformed by man, cannot perform the decisive role in the working out of man's destiny. Therefore, that man is the master of his destiny and performs the decisive role in working out his destiny constitutes the basic principle of working out man's destiny, a principle enunciated in relationship with the world.

The chuche philosophy, which has scientifically enunciated the basic principle of working out man's destiny, fundamentally differs from the philosophy of humanity discoursing on the destiny of humanity.

The chuche philosophy is not a simple outlook on life, but rests on the principle that has enunciated the relationship between man and the world,



a world view. Therefore, the chuche philosophy stands in principled confrontation with the philosophy of humanity which resolves the world view in its reactionary discourse on humanity and life itself. The chuche philosophy, based on the elucidation that man is an independent, creative, conscious social being, has enunciated the man-centered world view, the chuche world view. Therefore, the chuche philosophy has nothing to do with the bourgeois philosophy which views humanity as a being ruled by instinct, as an isolated, impotent being divorced from the world, and negates a scientific understanding and revolutionary transformation of the world.

The chuche philosophy, by setting forth for the first time the basic question of philosophy with primary emphasis on man and enunciating the philosophical principle that man is the master of everything and resolves everything, has elucidated the basic principle of working out the destiny of the masses of working people.

Next, the chuche philosophy enunciates the law of working out man's destiny.

If a philosophy is to acquit itself fully of its mission, it must not only enunciate the basic principle of working out the destiny, but elucidate the law operating in the process of working out the destiny. The process in which the masses of people work out their destiny is the process in which they transform nature and society in a manner favorable to them and go forward to make nature and society serve them, and this is achieved according to certain laws. Only by grasping the law that the world is ruled and remade by man can the masses of people go forward to launch goal-consciously the struggle to work out their destiny.

If the law operating in the process of working out man's destiny is to be correctly elucidated, it is imperative to enunciate not only the law that the objective world exists, changes, and develops, but even the law of interaction between man and the world. Man's destiny is worked out amid interaction between man and the world and in the course of the world being ruled and remade by man.

The chuche philosophy, by enunciating a new concept of the world in its relationship with man, has scientifically elucidated the law of man's destiny being worked out.

It is the law of the working out of man's destiny elucidated by the chuche philosophy that man's destiny is worked out in the course of the world being ruled and remade by man.

Man's destiny is worked out in the course of the world being ruled by man. To say that the world is ruled by man bespeaks the fact that nature and society are controlled and subordinated to suit man's demands. Because in the relationship between man and the world, man represents the goal-conscious and active dimension and the world constitutes the blind and passive dimension, the world becomes man's ruling target. The more man's independent stand and attitude, creative stand and attitude, and action-consciousness develop, the more actively and goal-consciously man's ruling of the world will be achieved

and the more actively, positively man's destiny will come to be worked out in his relationship with the world.

Once the capitalist system oppressing and restraining the masses of people is liquidated by their struggle for the independent stand and attitude and the socialist system is established, the masses of people will become masters of the state and society and their destiny will come to be worked out more independently, creatively. This shows that the more the masses of people rule society, the more actively and goal-consciously their destiny will come to be worked out in their relationship with society.

Man's destiny is worked out in the course of the world being remade and transformed by man. To say that the world is remade and transformed by man means that nature and society are transformed into an environment and conditions favorable to man. As opposed to the fact that man has the attribute as the remaker of the world and the creative ability to understand and transform the world, the world exists spontaneously and moves according to an objective law that can be understood and utilized by man. Therefore, the world comes to be remade and developed by man, a creative being.

As man's creative ability grows, a broader realm of the world is remade in a manner favorable to man and its movement is changed into higher form. In step with this, man's struggle to work out his destiny in his relationship with the world comes to be launched more broadly and deeply.

Our people's nature-remaking projects which, building floodgate blocking off natural sea and reclaiming large areas of tideland, are opening up new prospects for increased food production and industrial development, constitute one of the graphic instances that by man a broader realm of nature is conquered and the blind natural force is tamed. This bespeaks the fact that as the area of nature remade by man grows broader, people's activity to work out their destiny with nature as the target will come to be launched on a higher standard.

The chuche philosophy, by enunciating a new concept of the world with primary emphasis on man, has scientifically elucidated the law of man's destiny being worked out in the course of the world being ruled and remade by man, and opened up a wide road which makes it possible for the masses of people to enhance their position and role.

The chuche philosophy also elucidates the methodology to work out man's destiny.

In order that a philosophy may give a correct answer to the question of man's destiny, it must provide a methodology which must be maintained in working out the destiny. Even though the masses of people understand the law of working out their destiny, unless they have a correct methodology, they cannot precisely embody it nor can they go forward to work out their destiny with the world as the target. The masses of people, only if they tightly grasp a precise methodology for working out their destiny, can correctly approach and evaluate the world and go forward to solve all questions arising in ruling and remaking the world to suit their basic demands and interests.

The viewpoint and stand to view the world as material independently existing outside man's consciousness and examine it amid its ceaseless change and development have important significance in going forward to work out man's destiny to suit the law of the material world. The course of man's destiny being worked out not only is achieved to suit the law of the material world, but more importantly, is the course of man's basic demands and interests being realized with the world as the target. Therefore, in order to give the masses of people a correct methodology for working out their destiny, it is imperative to establish the viewpoint and stand to approach and evaluate the world, starting from man's basic demands and interests.

The chuche philosophy, by elucidating the viewpoint and stand to approach the world with man at the center, has enunciated a correct methodology for working out man's destiny. It is the methodology of working out man's destiny enunciated by the chuche philosophy to approach the world, starting from the interests of man, the master of the world, and approach the change and development of the world on the basis of the activity of man, the remaker of the world.

If the masses of people are to work out their destiny, they must approach the world, starting from their interests. To say to approach the world, starting from the interests of man, means to view and evaluate all objects and phenomena with his independent interests as the criterion to suit his position as the master of the world.

The course in which the destiny of the masses of people is worked out is the course in which all kinds of social and natural factors constraining their independent stand and attitude are overcome and an independent and creative life is provided for the masses of people. The masses of people, only if they make nature and society serve them and turn around all objects and phenomena as targets valuable to people, can go forward to further enhance their position and role in the world. Therefore, the masses of people must necessarily approach and evaluate all objects and phenomena of the world, starting from their own independent interests. Only by maintaining the methodology to approach the world, starting from people's independent interests, can the masses of people protect their rights and interests as masters of their own destiny and subordinate everything of the world to realizing their own independent aims and demands.

If the masses of people are to work out their destiny, they must approach the change and development of the world with primary emphasis on man's activity. To say to approach the change and development of the world with primary emphasis on the activity of man means to approach the movement and development of all objects and phenomena with primary emphasis on his creative activity to suit his role as the remaker of the world.

The course in which man's destiny is worked out is the course in which man, with his creative activity, subordinates to himself the blind and spontaneous movement of the objective world. Only if man holds a tight grip on the movement of objects and phenomena, making use of the objective law operating in the external world, and actively remakes nature and society to suit his own demands, can he improve his social status and living conditions. Therefore,

the masses of people must necessarily approach the change and development of the world with primary emphasis on their own creative activity. Only by adhering to the methodology of approaching the change and development of the world with primary emphasis on man's creative activity can the masses of people nurture themselves into more energetic beings and ceaselessly enhance their creative role and go forward to successfully change their destiny.

The chuche philosophy, by thus setting it forth as its mission to serve to work out the destiny of the masses of people and solving all philosophical questions with primary emphasis on man, constitutes the genuine revolutionary world view which makes it possible for the masses of people to work out their destiny independently, creatively.

The chuche philosophy, which was founded by the great leader Comrade Kim Il-song and is being deepened and developed by our party, has outstanding significance in the development of mankind's progressive thought and in the attainment of the human liberation cause.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, in his classic document "On Several Questions Arising in the Understanding of the Chuche Philosophy," pointed out as follows:

"The chuche philosophy, by enunciating the new concept of the world that nature and society are ruled by man and get remade by man, has brilliantly solved the philosophical question of our era wherein the masses of people have entered the stage as the master of their destiny, as the master of history."

The chuche philosophy has above all provided the genuine revolutionary world view of our era.

Our era, in which hundreds of millions-strong masses of working people who used to be oppressed and mistreated in bygone days, have entered the stage as the masters of history, demanded a new revolutionary world view which would make it possible for the masses of people to go forward to energetically work out their destiny with their own strength. Never before has there been a time when the question of the destiny of the masses of working people has had such serious and principled social significance as in our time. Whether or not the masses of working people have a world view which makes it possible for them to independently, creatively work out their destiny arose as a principled question influencing the advance of history and the forward movement of the times. This pressing task that arose before our era was resolved brilliantly by the chuche philosophy.

Only with the chuche philosophy establishing the scientific and revolutionary viewpoint toward man's destiny and clearly showing the correct method to work out the destiny of the masses of people has it become possible for the first time to turn the centuries-old desires and earnest aspirations of the masses of working people intent on casting off all manner of constraint and

enslavement and living independently as the masters of their destiny into the revolutionary world view and open up a brilliant road which makes it possible for it to blossom in reality. Herein lies the immortal achievement of the chuche philosophy that has contributed to the development of mankind's progressive thought.

The chuche philosophy has also opened up a new road to making revolution independently, creatively.

Our era, in which the revolutionary movement is under way diversely and broadly on a nation-state unit basis, called for enunciating a new world view which would make it possible for the people of each country to carry out their country's revolution with their own strength, holding the awareness of being the masters of their destiny. Such contemporary demands were admirably realized by the chuche philosophy which has enunciated the truth that the master of one's destiny is oneself and the strength to work out one's destiny also lies in oneself.

The chuche philosophy makes it possible to achieve the ideological liberation of the masses of people from the yokes of flunkeyism and dogmatism gnawing at people's sovereignty consciousness and creative wisdom, and enables the people of each country to become the masters of the revolution and carry out their country's revolution on their own responsibility. With a wide road opened up by the chuche philosophy to making revolution independently and creatively, it has become possible for the peoples under different historical conditions and at different developmental stages to go forward to vigorously launch the struggle for the independent stand and attitude with faith in victory. Herein lies the historic contribution of the chuche philosophy to the human liberation cause.

The truthfulness and correctness of the chuche philosophy, and its invincible vitality have been energetically demonstrated by the practice of the Korean revolution that has walked the one road of victory and glory. Our people, by going forward holding aloft the revolutionary banner of the chuche ideology, have moved forward victoriously along the road of sovereignty, independence, and Socialism, and casting off their fate of bygone days as oppressed and mistreated colonial slaves, have become a dignified, prideful nation, and have become able to go forward to independently work out their destiny, grasping it tightly in their own hands. The epochal transformations and historic victories won by our people are all of them prideful fruits brought by the great chuche ideology.

By going forward holding ever higher the revolutionary banner of the chuche ideology under the sagacious leadership of the Party Central Committee headed by the great leader Comrade Kim Il-song, we shall hasten the ultimate victory of the chuche revolutionary cause.

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THE SCIENTIFIC ELUCIDATION OF HUMANITY IS A BRILLIANT ACHIEVEMENT SCORED  
BY THE CHUCHE PHILOSOPHY

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[Article by Kim Hyong-il]

[Text] The chuche philosophy is a scientific and revolutionary world view with primary emphasis on man.

The chuche philosophy, setting forth the question of relationship between man and the world for the first time in history as the basic question of philosophy, has enunciated for the first time the concept, viewpoint, and stand toward the world with man at the center.

The greatness and uniqueness of the chuche philosophy rest on the scientific elucidation of humanity.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, enunciating the basic characteristics of the chuche philosophy in his classic document "On Several Questions Arising in the Understanding of the Chuche Philosophy," has given a profound philosophical elucidation of man in particular. With the inherent characteristics of man comprehensively elucidated in the document has come to be provided the basic guiding principle which makes it possible to scientifically solve the principled questions arising in the understanding of the chuche philosophy.

To have a correct understanding of humanity is one of the basic questions arising in successfully solving the question of man's destiny.

Only if the inherent characteristics of man are precisely elucidated, is it possible for man to go forward to successfully launch the activity to work out his destiny with a scientific understanding of his destiny and the law of its change and development.

The philosophies existing in the ideological history of mankind held certain discourses on man, and many philosophies attempted to elucidate the inherent characteristics of man. But the in the past period a consummate philosophical elucidation of humanity could not be given.

Marxism, by establishing a materialistic dialectic understanding of the question of humanity, registered a great advance in philosophically understanding the question of humanity. Marxism, defining man's inherent nature as the sum of social relations, attached decisive significance to material production and socioeconomic relations in human activity.

The chuche philosophy, viewing man in his social relations, has enunciated the human characteristics for the first time.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, in his classic document "On Several Questions Arising in the Understanding of the Chuche Philosophy," pointed out as follows:

"The chuche philosophy, by enunciating for the first time that the independent stand and attitude, the creative stand and attitude, and action-consciousness constitute the inherent characteristics of man, a social being, has provided a flawless elucidation of humanity, and a correct philosophical elucidation of the position and role of man as the master ruling and remaking nature and society."

The chuche philosophy, by enunciating that man is a social being possessing the independent stand and attitude, the creative stand and attitude, and action-consciousness, has provided a flawless philosophical elucidation of man and compiled a brilliant achievement in the developing thought of mankind.

Historically, one of the important questions that arose in the discourse on man was that of man's inherent nature.

All material beings have peculiar nature and attributes of their own. The peculiar attributes of objects constitute an important characteristic determining the difference between objects.

Only by scientifically elucidating man's peculiar attributes, inherent attributes, is it possible to make clear man's characteristics qualitatively differentiated from other material beings and establish a correct understanding of man.

In bygone days were held discourses that man is differentiated from animal because man has reasoning power, uses language, manufactures tools of labor, and in many other aspects. But these, although they did illuminate any one of the aspects of man's characteristics differentiating him from animal, could not elucidate the attributes governing man's inherent nature.

Only by enunciating the attribute governing all activities peculiar to man, in other words, the basic attribute constituting the source of action peculiar to man can the inherent attributes of man come to be elucidated.

The historic task to elucidate the inherent nature of man was reserved for the chuche philosophy to resolve by enunciating that man has the independent stand and attitude, the creative stand and attitude, and action-consciousness.



The independent stand and attitude, the creative stand and attitude, and action-consciousness are the inherent characteristics of man differentiated from all other material beings.

The independent stand and attitude is the attribute of the social being intent on living and developing independently as the master of the world and his destiny. To say that man has the independent stand and attitude means that man has the demand to independently live, casting off all manner of enslavement.

The independent stand and attitude is differentiated fundamentally from the nature of living materials in general for survival. The independent stand and attitude is not the nature to live in adaptation to the external world but the attribute to live as the master of the external world, ruling it; not the nature merely to sustain his existence but the attribute to develop himself as the master of the world.

The independent stand and attitude is the attribute constituting the basic factor in the independent activity peculiar to man. By the independent stand and attitude is governed the objective of activity peculiar to man. All kinds of activities peculiar to man arise by the demand of his independent stand and attitude and are conducted with the realization of the independent stand and attitude as the objective.

Because man is a being holding the independent stand and attitude as his inherent nature, it enables him to launch his independent activity to overcome the constraint of nature and free himself from all manner of enslavement of society, and go forward to turn everything into serving for his sake.

The creative stand and attitude is the attribute of the social being who remakes the world and goes forward to work out his destiny. To say that man has the creative stand and attitude means that he has the creative ability to remake nature and society to suit his demands and interests.

If the independent stand and attitude is the attribute that governs the objective and direction of the activity peculiar to man, the creative stand and attitude is the attribute that characterizes the ability to push forward the activity peculiar to man.

Man's independent demands can be realized only through the activity to remake the world, and man's creative activity can be conducted only by the creative ability that pushes it forward.

The movement of other living materials, their living movement, too, can be conducted only by their moving ability, living ability, but the creative ability peculiar to man is differentiated fundamentally from the moving ability held by living materials in general.

The creative ability peculiar to man is not the ability of activity which utilizes, as is, what exists in nature but the ability of activity that can remake the world and produce what is new; not the ability of movement functioning goal-consciously.

Because man has the creative stand and attitude, the creative ability, as he launches his creative activity to change the old and produce what is new, he goes forward to change the world in a manner more functional and beneficial to him and develop himself into a more energetic being.

The independent stand and attitude and the creative stand and attitude are closely linked with each other, and constitute man's inherent attributes that manifest themselves in a unified way. Apart from the independent stand and attitude there can be no such thing as the creative stand and attitude; apart from the creative stand and attitude there can be no such thing as the independent stand and attitude. Only if the independent stand and attitude is displayed, can the creative stand and attitude function; only if the creative stand and attitude functions, can the independent stand and attitude be realized.

Man's independent stand and attitude and creative stand and attitude are guaranteed by action-consciousness.

Action-consciousness is the attribute of the social being which governs all activities to grasp and change the world and himself.

Essentially, action-consciousness is the attribute of the highest class that turns man into the most superior and energetic being in the world. Consciousness is a high-class function of the brain performing the pivotal role in insuring man's life activity, and the activity peculiar to man, the independent and creative activity, is conducted under the command of consciousness.

Because man has consciousness, he can set his independent demands as the objective of his activity, aware that he is an independent being possessing the independent stand and attitude, and also can acquire scientific knowledge about nature and society, knowledge that is indispensably required in launching his creative activity.

Apart from action-consciousness man can neither display the independent stand and attitude nor possess the creative ability nor live and take action as a being possessing the independent stand and attitude and the creative stand and attitude. Man's independent and creative activity can be conducted only in terms of consciousness. Therefore, action-consciousness, together with the independent stand and attitude and the creative stand and attitude, comes to constitute an inherent attribute of man.

The chuche philosophy, by enunciating that the independent stand and attitude, the creative stand and attitude, and the action-consciousness are man's inherent attributes, has given a flawless scientific elucidation of the question of man's inherent attributes which is a principled question arising in achieving a scientific understanding of man.

The discovery of man's inherent attributes--this is truly a great achievement of the chuche philosophy that has contributed to the development of mankind's thought.

The chuche philosophy has graphically enunciated that the independent stand and attitude, the creative stand and attitude, and the action-consciousness which are the inherent attributes of man, are social attributes.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"The independent stand and attitude, the creative stand and attitude, and the action-consciousness are man's social attributes which are sociohistorically formed and developed. It is only man that, forming social relations, lives and takes action in the world. Only by socially does man sustain his existence and go forward to realize his objectives. The independent stand and attitude, the creative stand and attitude, and the action-consciousness are what is peculiar only to man, a social being." (Book "On the Chuche Ideology," p 10)

In elucidating the inherent characteristics of man acutely arises the question of what is the inherent nature of man and at the same time whether it is the natural attribute or social attribute.

In bygone days, the materialistic philosophies, opposing the erroneous concept of the religion and idealism viewing man as a being governed by a supernatural, spiritual "force," viewed man as a material being. But in many cases, they went no further than viewing man as a part of nature, as a natural, biological being, and also dealt with the question of man's inherent nature merely as a question of natural attribute. In this way they could not correctly elucidate man's inherent characteristics differentiated from other material beings.

The chuche philosophy has scientifically elucidated that the independent stand and attitude, the creative stand and attitude, and the action-consciousness, which are man's inherent attributes, are not inborn natural attributes but sociohistorically formed social attributes.

Even as acknowledging that man has the independent stand and attitude, the creative stand and attitude, and the action-consciousness, if one views these as natural attributes, one will fall into viewing man merely as a natural, biological being.

The independent stand and attitude, the creative stand and attitude, and the action-consciousness absolutely are not formed naturally or provided by nature. If nature provides natural, biological attributes for humanity, society bestows social attributes on humanity. The independent stand and attitude, the creative stand and attitude, and the action-consciousness are attributes not nature but society bestows on humanity; attributes not inherited from the natural world but socially formed and developed.

Animal, too, in the course of its life can acquire attributes, vitality. But animal's attributes, vitality can exist only in an individual biological body, and be transmitted to its offspring only through biological heredity.

Unlike this, man not only does not personify his attributes, vitality in himself alone, but socializing them, pass down to posterity from generation to generation. Thus man's attributes, vitality, becoming social ones getting out of the confines of an individual body, can be utilized societywide, and come to be sociohistorically accumulated and developed.

Man, exchanging experience or knowledge gained in the course of activity to work out his destiny and accumulating it as common social assets, passes them down from generation to generation. Again, turning the material means acquired in the struggle with nature into common social assets and accumulating them on a societywide basis, man passes them down.

Of course, individual people cannot have as their own all the mental and material assets created in the course of social life. But these can all be utilized by people's social collective, society.

In the developed degree of independent ideological consciousness, scientific knowledge, and material and technical means is expressed the developed degree of man's independent stand and attitude, creative stand and attitude, and action-consciousness. This being so, to say that man's mental and material assets are socially created, and historically accumulated and developed shows none other than that the independent stand and attitude, the creative stand and attitude, and the action-consciousness are social attributes which are sociohistorically formed and developed.

Man is a social being who lives combined with social collective based on goal-consciously formed social relations.

People's social collective, society, is not a mechanical gathering of individual people but a qualitatively different organic monolithic body. Even as individual members constituting social collective ceaselessly go through the process of selection, man's social collective itself gets historically preserved and developed.

People through social relations get combined with social collective. Social relations are the mode of people's social combination.

The mode of people's combination, social relations, are intrinsically differentiated from the mode of animals' combination, relations. The mode of animals' combination is achieved spontaneously by instinctive biological attributes. Unlike this, people's social combination is achieved based on the function of the independent stand and attitude, the creative stand and attitude, and the action-consciousness. Social relations are the mode of combination in highest form resting on the interaction of people taking action independently, creatively, consciously.

Social relations are goal-consciously formed in the course of people's life. Social relations, just the same as material and mental assets, are precious gains which are won by people's goal-conscious creative activity.

Because man is a being living socially combined by social relations which are fundamentally differentiated from the natural, biological mode of combination, man's attributes constitute social attributes.

The attributes of man as a social being cannot exist apart from their superior biological, natural base.

Man, because his is a developed organic body, has thinking faculty and labor function, unique faculty and function that other living materials cannot

have. Accordingly, he can take action goal-consciously with the independent stand and attitude and the creative stand and attitude, and is capable of being socially combined.

Man's developed brain constitutes the biological base where man's social consciousness qualitatively differentiated from the psychology of animal can be formed, and together with the brain, man's physique developed to the extent of taking diverse actions constitutes the physiological base which makes nature-remaking creative labor possible.

But just because of his biological superiority man does not become a social being possessing the independent stand and attitude, the creative stand and attitude, and the action-consciousness. No matter how biologically superior man is, unless he lives socially combined by social relations, he cannot possess social attributes.

Man alone is a social being possessing the independent stand and attitude, the creative stand and attitude, and the action-consciousness which are sociohistorically formed and developed. Therefore, the attributes of man fundamentally differentiated from all other natural beings, are social attributes, not natural, biological attributes.

That the chuche philosophy has provided a scientific elucidation of humanity constitutes an immortal achievement scored in the developing world and the developing thought of mankind.

With the inherent attributes of man most precisely elucidated by the chuche philosophy has come to be established a man-centered, scientific and revolutionary world view fundamentally different from all prior philosophical world views.

Man, because he is a social being possessing the independent stand and attitude, the creative stand and attitude, and the action-consciousness, comes to occupy the ruling position, the master's position in the world and perform the decisive role in remaking and developing the world. Man, who is a social being possessing the independent stand and attitude, the creative stand and attitude, and the action-consciousness, is none other than the unitary master ruling the world and the unitary remaker of the world.

The chuche philosophy, by giving prominence to man as the master ruling the world, not as a mere part of the world, based on a scientific elucidation of man's inherent attributes, has established a new world view which, unlike up till now, views and approaches the world centered on man as the master and remaker of the world. It constitutes a basic turnaround in the developing world view that the man-centered world view has been enunciated by the chuche philosophy.

The chuche philosophy, by elucidating that man is a social being possessing the independent stand and attitude, the creative stand and attitude, and the action-consciousness and enunciating that man is the master of the world and of his destiny, has made the dignity and worth of humanity reach the highest plane..

A basic question arising in defining the dignity and worth of humanity is that of man's inherent characteristics and man's position and role in the world.

Depending on how to view man's inherent characteristics and how to evaluate man's position and role in the world comes to be determined the height of the dignity and worth of humanity.

In the history of mankind up till now there were many philosophical thoughts but because of failure to correctly elucidate man's inherent characteristics, they could not correctly evaluate man's dignity and worth on the height befitting a world view.

The chuche philosophy, by setting forth the question of man's inherent characteristics in relation to the world and elucidating that man is an especially outstanding being possessing the independent stand and attitude, the creative stand and attitude, and the action-consciousness, has scored a great historic achievement that has lifted man's dignity and worth onto the highest plane.

As by the chuche philosophy a consummate philosophical understanding of man's inherent attributes has been monolithically established and the dignity and worth of humanity evaluated on the highest standard have come to be thoroughly revealed the unreasonableness and unscientific nature of all kinds of erroneous assertions that, disavowing the social character of humanity, view man as a being ruled by instinct, as an isolated, impotent being divorced from the world. And the reactionary nature of the bourgeois philosophy of humanity has come to be thoroughly exposed, a philosophy which, disavowing a scientific understanding and revolutionary transformation of the world, preaches sorrow, weariness of life, and extreme egoism.

Truly, the scientific elucidation of humanity by the chuche philosophy constitutes a great achievement that has made a new turnaround brought about in the development of mankind's thought and in the attainment of the human liberation cause.

By thoroughly arming ourselves with the immortal chuche ideology founded by the great leader Comrade Kim Il-song and by living and struggling in accordance with the demands of the chuche ideology, we shall go forward to register a new advance in the prosecution of the great task to convert the whole society to the chuche ideology.

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## THE IMPROVEMENT OF THE PEOPLE'S STANDARD OF LIVING AND THE DEVELOPMENT OF LIGHT INDUSTRY

Pyongyang KULLOJA in Korean Vol 4, Apr 84 pp 40-44

[Article by Kim Pok-sin: "The Improvement of the People's Standard of Living and the Development of Light Industry"]

[Text] Today, our party, which has set forth a policy of achieving new development in light industry, is powerfully organizing and leading the struggle for its implementation. Our party's policy of achieving new development in light industry is a just policy to precipitate victory in our revolutionary cause by epochally improving the people's standard of living and by accelerating the country's economic construction.

Developing light industry--the sector producing consumer goods needed for the people's living--is of great significance in improving the people's standard of living and accelerating socialist construction.

Each having its own purpose, every country develops its light industry. Our party has constantly developed light industry on the basis of the chuche-oriented stand, always and consistently with a single purpose for improving the people's standard of living.

Thanks to the correct leadership of our party, which takes improvement of the people's welfare as the supreme principle of its activities, the material and technological foundation of light industry has been solidly provided, the production of consumer goods has constantly increased, and the people's increasing demand for light industrial goods has been met by our own production.

The concrete reality of socialist construction in our country urgently demands that the production of consumer goods be epochally increased on the basis of the success which has already been attained in developing light industry.

Today, the people's standard of living, which has constantly improved, demands more consumer goods. The demand for consumer goods has reached a stage unprecedentedly higher than in the past. Furthermore, our party has set a grand goal to improve the people's standard of living to a high level,



corresponding to that of a socialist society which has won complete victory, in the near future.

To carry out this task successfully, an epochal turn should be effected in producing light industrial goods by providing new production capacity and by effectively taking maximum advantage of existing production foundations.

Based on its scientific analysis of the realistic demands of socialist economic construction, our party has put forth a policy of epochally increasing the people's consumer goods in a brief period by enacting a great revolution in the field of light industry.

The great leader Comrade Kim Il-song has taught: "A great revolution should be effected to improve rapidly the people's standard of living." (Booklet, "New Year's Address," 1984, p 8)

An important goal our party is trying to attain by effecting a great revolution in light industry is to precipitate the attainment of the goal for the production of 1.5 billion meters of textile, thus radically bettering the clothing problem by increasing the production of various kinds of good-quality cloths for suits, overcoats, and shirts and by effecting a great turn in the production of knitwear. Another goal is to meet smoothly the people's diverse demands for shoes by increasing shoe production, to increase the number of kinds of and the amount of daily necessities, and to increase more rapidly the production of household goods, including washing machines, refrigerators, television sets, and goods for cultural life.

Through the course of effecting a great revolution in light industry, our party is trying to settle completely the problem of edible oil with our country's own resources and to elevate the diet of workers to a higher level by increasing the production of staple foods, side dishes, processed foods, and soft drinks. Besides this, our party is putting forth the elevation of packing to the world level as an important fighting task by radically increasing the production of packing materials in conformity with the specific conditions of the provinces and of wrapping papers, including corrugated cardboard, and polyethylene resin materials for packing.

Having effected revolutionary turns in socialist construction by always setting forth active fighting goals and by powerfully organizing and mobilizing the popular masses in their attainment, our party is indicating a straight way to increase epochally the production of consumer goods by putting forward tangible fighting tasks to develop light industry.

Our party's policy of effecting a great revolution in light industry is, above all, a revolutionary policy to ensure our people, the masters of the state and society, a more independent and creative life. Smoothly ensuring the workers an independent and creative life is an important fighting task arising at the new stage of our developing revolution where the whole society is being imbued with the *chuche* idea.

It is important to increase the production of material wealth unceasingly so that all people can enjoy an independent and creative life to their hearts' content in a socialist society. There cannot exist an independent life in which sufficient material for living is not ensured. To help all workers, the masters of the state and society, to enjoy a sufficient material life, materials for the people's living should be fully guaranteed by solidly laying the material and technological foundations of socialism and communism.

What is always important in this is to meet smoothly the constantly increasing demand of workers by increasing consumer goods needed for living.

When the goals which our party is trying to attain through a great revolution in light industry are achieved, our country will be an advanced country in per capita textile production and a radical turn will be effected in the people's attire. Also, our people will use modern furniture, kitchen utensils, and various kinds of good-quality and cheap daily necessities. In addition, high nutritious staple foods, side dishes, and soft drinks will be supplied for the people. As a result, our people's standard of living will reach a high level. For this reason, effecting revolution in light industry is an important task on which great efforts should be concentrated to meet smoothly the demands of our people who want to enjoy an independent material and cultural life.

Our party's policy of effecting a great revolution in light industry is also a just policy which makes it possible to accelerate powerfully socialist and communist construction by greatly demonstrating the superiority of our country's socialist system.

Our country's socialist system is the most superior social system in which the popular working masses become the masters of everything and everything in society serves them. The standard of living of the people, the masters of the state and society, should be constantly improved to accelerate socialist and communist construction by greatly demonstrating the superiority of the socialist system.

As was taught by the great leader Comrade Kim Il-song, the reward of socialist construction should be seen in the people's affluent lives.

The more affluent and civilized their lives become, the more deeply the workers feel the superiority of the socialist system through their practical lives.

When the workers' diverse demands for consumer goods are smoothly met by effecting a great revolution in light industry, they will further appreciate the superiority of the socialist system, further love the socialist system which provides them with a happy life, and devote all of their wisdom and enthusiasm to working for, defending, and developing it.

One of the important factors which enabled our people to beat the U.S. imperialist aggressors, who boasted of being the "strongest" in the world,

during the Fatherland Liberation War lies in the fact that they stoutly fought with a burning single-hearted resolve to defend and safeguard our party and the people's government which give them the dignity of man and a rewarding life.

The more the workers love their benevolent socialist fatherland which provides them with a happy material and cultural life, the more invincible our socialist system will become and the greater will be the success in our people's struggle for socialist and communist construction.

Our party's policy of effecting great revolution in light industry is a revolutionary policy which more powerfully arouses the South Korean revolutionaries and people to the struggle for national reunification.

When our people enjoy a more affluent and civilized life by effecting a great revolution in light industry, great encouragement will be given to the South Korean revolutionaries and people who are struggling to smash the military, fascist rule of the U.S. imperialists and their lackeys and to realize the democratization of society, looking up to the northern half of the republic as the beacon of their hope. Also, they will be actively aroused to the struggle to frustrate the U.S. imperialists' maneuvers to fabricate "two Koreas" and to achieve national reunification. An epochal development in light industry will also become a precious asset to promote the South Korean people's wretched living rapidly after the historic cause of national reunification is realized.

Our party's policy of effecting great revolution in light industry is, indeed, a just policy which makes it possible to put brilliantly into practice the great leader's plan to provide independent and creative life for the people and is a genuinely revolutionary policy which makes it possible to accelerate socialist and communist construction and to expedite the historic cause of national reunification by greatly displaying the superiority of the socialist system.

Today, conditions and potentials with which the party's policy of effecting great revolution in light industry can be thoroughly carried out are fully provided in our country.

We have the great leader, the wise leadership of the party, and the faithful people who fulfill their assignments without fail even by throwing themselves into fire and water whenever they are called on by the party. Furthermore, we have a solid light industrial base which has been developed in many aspects through the struggle to implement the party's policy on construction of a self-reliant and modern light industry, equipped with ultra-modern technology and with its own consolidated base of raw materials.

Along with this, because a self-reliant and modern heavy industry--including the machine and chemical industries--and the solid foundation of agricultural production are provided, mechanical equipment and raw materials are smoothly produced to modernize light industry further and to increase production.

The question is with what stand and attitude our functionaries implement the party's policy of effecting great revolution in the light industry.

Above all, what is important in effecting great revolution in light industry is for all functionaries, party members, and workers to display greatly the spirit of absoluteness and unconditionality toward the party's policy.

The great leader Comrade Kim Il-song has taught: "Any bargain in carrying out the party's line, policy, and assignment is unconceivable. They should be accepted and executed unconditionally." ("A Collection of Kim Il-song's Works," Vol 19, p 236)

Greatly displaying the spirit of absoluteness and unconditionality toward the party's policy is a basic trait which our party members and workers should possess and is a prerequisite for successfully performing the grand tasks assigned to the field of light industry today. Only those who possess the spirit of absoluteness and unconditionality toward the party's policy can most heartily accept the party's policy, think and act as intended by the party, and thoroughly implement the party's policy by displaying matchless stoutness and devotion always with high revolutionary zeal and untiring will for work.

All functionaries, party members, and working people should accept unconditionally the party's policy to effect a revolution in light industry and maintain a firm stand and viewpoint to carry it out to the end.

In particular, functionaries, party members, and working people should emulate the examples set by the 10 party members of Nagwon who, upholding the party lines and policies in their heart, carried them out to the end sacrificing everything they had, and the examples set by the unsung heroes who are now effecting astonishing miracles and innovations in today's socialist construction with high loyalty to the party and leader, and they should fully display their creative wisdom and passion in effecting a great revolution in the development of light industry by deeply grasping the fact that developing light industry is an important matter which the party intends to carry out and in which the party has a great deal of interest in order to raise the people's standard of living.

Another important thing in implementing the party's policy on effecting a great revolution in light industry is to normalize production at a high level through planning and coordinating the economic organizational work by fully operating all light industrial plants.

Normalizing production at a high level by fully operating light industrial plants is the most effective way to increase the production of consumer goods rapidly through maximum mobilization of the tremendous production potentials that have already been provided. It is also an important demand that our party has put forth in effecting a great revolution in light industry.

All sectors of light industry should maintain and manage all machines and equipment in good condition so as to prevent any machine or equipment from going to waste through lack of use or breakdown and should endlessly improve the efficiency of the equipment or machines so as to make them display their capacity to the fullest extent. Also they should see to the production plan and the plan to supply materials and equipment in detail, should supply all light industrial sectors with raw materials in a timely manner, and should resolve all difficulties arising in the course of production through mobile production command. At the same time, all light industrial plants should establish strong rules that govern the implementation of the production plan for consumer goods in accordance with daily, 10-day, monthly, and quarterly targets, and according to indexed targets, and should see to it that these rules are strictly observed. Thus, the plants should see to it that an epochal change is made in the production of consumer goods by fully operating plants and enterprises and by mobilizing production at a high level through full operation of all the equipment.

Developing local industry is an important policy held by our party to increase the production of consumer goods.

Local industry's chief goal is to meet the demands of local areas by producing goods with the raw materials produced in the areas. Through past struggle waged to implement the party's policies to develop local industry, numerous local industrial plants have been built in every county and these local industrial plants are producing a great portion of the country's consumer goods.

We should once again achieve a great revolution in the development of local industry in the spirit in which we, upholding the party's policy, built 1,000 local industrial plants in a short period by positively mobilizing local resources despite the difficulties--everything was in short supply--facing the country in the postwar period.

By waging a positive struggle to keep existing plants in good condition, to rationalize production processes further, and to improve technology and equipment, local industrial sectors should lay more firm material and technical groundwork for local industry. In particular, functionaries of the local industrial sectors should further expand their own raw material bases by using to the maximum extent favorable natural and geographical conditions of their local areas and should resolve all problems arising in supplying raw materials needed for production of consumer goods by means available in the local areas.

Launching a vigorous technical revolution in the light industrial sector is one of the fundamental ways to increase the production of consumer goods.

Today, science and technology are being developed without interruption and the role of modern technological means in production and construction is rising rapidly. Only when production is modernized by waging a vigorous technical revolution can we increase the quantity and number of items of consumer goods, heighten their quality, reduce production cost, and meet

without difficulty the increasing demands of the people by maximizing the production capacity that has already been provided.

The light industrial sector should endlessly improve machines and equipment to make them fit for use and highly efficient by energetically carrying out the work of improving technology and should achieve the overall mechanization and automation of the production processes. At the same time, the light industrial sector should introduce a broad range of new technology, advanced production processes, and production methods by working well with the scientists and engineers of the light industrial sector, and should solve pending scientific and technical problems in a timely manner.

Strengthening assistance to the light industrial sector is an important demand for the thorough implementation of the party policy to effect a great revolution in light industry.

Guidance functionaries and working people of all sectors of the national economy, deeply grasping the fact that developing light industry is an important work in improving the people's standard of living and to make the country grow rich and develop, should further strengthen assistance to this sector in the spirit of being its master. All the sectors of the national economy--including the machine building industry, chemical industry, and extractive industry--should make the light industrial sectors achieve a great innovation in the production of consumer goods by guaranteeing it with priority supplies of machines, equipment, resources, and materials necessary to strengthen the material and technical foundations of the light industrial sector and to increase production in that sector.

A firm guarantee for the thorough implementation of the party policy to create a great revolution in the light industry is to strengthen the party's leadership over this sector.

Only when the party's leadership over the sector is strengthened can we set measures to execute correctly party policy in accordance with the party's intentions, brave difficulties and ordeals by making the broad masses display highly their revolutionary zeal and creativity oriented positiveness, and implement the party policy successfully.

By energetically performing organizational and political work, party organizations of the light industrial sector should make party members and working people understand deeply the nature and significance of the party policy to create a revolution in light industry and means to carry out the policy and make them join positively in the struggle to implement the policy. They should also guarantee economic guidance functionaries with all sorts of working conditions so that they can smoothly fulfill their duty and make them carry out their work boldly by positively encouraging them. In particular, party organizations should actively lead the functionaries to grasp deeply the reality of the sites in accordance with the demands of the Taaen work system and prepare production organization and command on the basis of their understanding of reality. Thus, they should see to it

that miracles and innovations continue without interruption in the implementation of party policy.

By thoroughly implementing the party policy to effect a revolution in light industry, all party members and working people should further display the superiority of our country's socialist system and hasten the final victory of our revolution.

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THE CHUCHE FARMING METHOD IS A SCIENTIFIC FARMING METHOD THAT GUARANTEES  
A CEASELESS UPSURGE IN AGRICULTURAL PRODUCTION

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[Article by Kim Sang-myong]

[Text] At present the whole country's agricultural workers are energetically launching the struggle to occupy this year the 10 million tons of grain height set for the rural economic branch by the great leader Comrade Kim Il-song.

The struggle to occupy the 10 million tons of grain height--this is a sacred struggle to meaningfully adorn this year, the 20th anniversary of publication of the theses on the socialist agrarian question, with bumper harvest in agriculture, and a rewarding struggle to brilliantly realize the guideline of our party for making an epoch-making improvement of the standard of living for the people in a year or two. In order to successfully carry out this glorious struggle task facing the agricultural branch, it is imperative above all to conduct all farming tasks in terms of science and technology to suit the demands of the chuche farming method.

To thoroughly carry through the chuche farming method is a firm guarantee for bringing about a ceaseless upsurge in agricultural production.

One of the most important questions arising in increasing agricultural production is that of correctly determining the farming principle and farming method and conducting all farming tasks in a manner consistent with the principle of science and technology.

The process of agricultural production is the process in which people, who are in direct charge of agricultural production, struggle to manage the life environment for agricultural crops and their biological nature. In agriculture, unlike in industry, the process of production is the process of autogenesis of agricultural crops which are living plants. Agricultural crops grow in accordance with the biological laws of their own, and in the process, are subject in no small measure to the influence of their life environment such as the soil and natural climatic conditions.

Therefore, in order to increase agricultural production, it arises as a priority question to comprehensively elucidate factors exerting influence on the growth

of agricultural crops and scientifically determine the farming principle and farming method. Without establishing a scientific farming principle and farming method it is impossible to satisfactorily meet the biological demands of agricultural crops or to commendably conduct farming to suit the climatic and soil conditions of the country.

A scientific farming principle and farming method having such great significance in agricultural production have been comprehensively elucidated by the chuche farming method.

The chuche farming method has comprehensively elucidated and monolithically systematized scientific farming principles such as the right crop at the right place, the right crop in the right season, and p'ogi farming [planting a specified number of a given plant per p'yong], and scientific farming methods such as seed improvement, land management, the fertilizer administering system, and water management. These farming principles and farming methods provide people with ample possibilities for deeply grasping and correctly utilizing the biological nature and life environment of agricultural crops, and make it possible to continue to increase agricultural production, highly promoting people's strength and wisdom. Put another way, the chuche farming method graphically illuminates the road which makes it possible to bring up people in direct charge of agricultural production as more energetic beings, insure their independent and creative activities, and always reap high harvests on a secure basis in agriculture. Precisely herein lie the revolutionary nature of the chuche farming method, and its correctness and its source of might.

The chuche farming method is the most scientific and intensive farming method that firmly guarantees a ceaseless upsurge in agricultural production.

The great leader Comrade Kim Il-song taught as follows:

"The chuche farming method is the scientific farming method of conducting farming work scientifically and technologically to suit the climate and soil of our country and the biological characteristics of agricultural crops, and the intensive farming method of highly intensifying agricultural production based on modern science and technology. The chuche farming method makes it possible to increase the per-unit yield, most effectively utilizing the means of agricultural production such as land and water, farm implements and chemical fertilizer, and always reap high harvests on a secure basis, successfully overcoming the effects of the cold front." ("Kim Il-song Selected Works," Vol 8, p 419)

One of the basic characteristics of the chuche farming method differentiating it from all the conventional farming methods such as letting the fields lie fallow and crop rotation lies in that it is a scientific farming method, an intensive farming method on the highest standard, which makes it possible to ceaselessly increase agricultural production based on modern science and technology.

What makes the chuche farming method a scientific farming method firmly guaranteeing a ceaseless upsurge in agricultural production is above all

related to the fact that it makes it possible to conduct farming work in terms of science and technology to suit the climatic and soil conditions.

One of the basic factors affecting agricultural production is the climatic and soil conditions such as land and weather conditions. In agriculture, land constitutes not only the place where production is conducted but also the source of supplying moisture and nutrients vitally needed for the growth of agricultural crops. Together with land, weather conditions also constitute an important part of the life environment for agricultural crops.

The climatic and soil conditions affecting agricultural production are different in every zone, in every valley, and in every piece of land even within one valley. Therefore, only if land and weather conditions are concretely analyzed and farming work conducted scientifically and technologically to suit them, is it possible to ceaselessly increase agricultural production.

The chuche farming method comprehensively elucidates the methods which make it possible to scientifically, technologically conduct farming work in all zones precisely to suit the climatic and soil conditions.

The principle of the right crop at the right place and the right crop in the right season constituting an important part of the content of the chuche farming method, by making the crop and species correctly arranged per-unit field in all zones and farming tasks carried out in the right season, firmly guarantees to commendably utilize the climatic and soil conditions and continue to increase agricultural production. At the same time, the farming methods such as scientific land management, water management, and the fertilizer administering system not only constitute the general principles applying to all zones, but clearly show the precise methods to conduct farming work to suit the specific soil conditions and weather conditions of individual zones and individual fields.

This shows clearly that the chuche farming method is indeed the most scientific farming method which makes it possible to conduct farming work to suit the specific climatic and soil conditions and increase the per-unit yield, and bring about a ceaseless upsurge in agricultural production.

Next, what makes the chuche farming method a scientific farming method firmly guaranteeing a ceaseless upsurge in agricultural production is related to the fact that it makes it possible to conduct farming work scientifically and technologically to suit the biological characteristics of agricultural crops.

Success in agricultural production depends largely on whether or not farming work is conducted scientifically and technologically to suit the biological characteristics of agricultural crops. Agricultural crops have different demands for temperature, light, nutrients, moisture, etc. in each stage of their growth. Only if farming work is scientifically and technologically conducted so as to satisfactorily meet such demands, can agricultural crops display their growth potential to the fullest.

In order to conduct farming work scientifically and technologically to suit the biological characteristics of agricultural crops, it is imperative to

thoroughly carry through the chuche farming method. The chuche farming method graphically illuminates the methods to scientifically and technologically conduct farming work, positively introducing and most effectively utilizing the latest research achievements in biology, along with modern material and technical means, which have comprehensively and deeply elucidated the biological nature of agricultural crops and the process of their growth.

The chuche farming method scientizes the technical processes of production so as to make it possible for agricultural crops to produce high yields. In this way by giving priority to technical preparations so as to make it possible to satisfactorily meet the biological demands of agricultural crops in each stage of their growth and by thoroughly planning and coordinating and pushing forward production, the method makes it possible to reap the highest yield per unit of area.

The chuche farming method scientizes not only the technical processes of production but also the method of cultivation. Precisely this guarantees firmly to make it possible to conduct, to suit the principle in terms of science and technology, the entire course of cultivation of agricultural crops from the arrangement of seed hybridization and seed collection, crop and species, to weeding and harvesting.

Thus making it possible to conduct farming work scientifically and technologically to suit the biological characteristics of agricultural crops is precisely where another important part of the ground that the chuche farming method constitutes the most scientific farming method making it possible to ceaselessly increase agricultural production lies.

What makes the chuche farming method a superior farming method firmly guaranteeing a ceaseless upsurge in agricultural production is also importantly related to the fact that it makes it possible to realize the intensification of agriculture on the highest standard.

An advanced farming method based on modern science and technology is the intensification of agriculture. If agricultural production is highly intensified, it is possible not only to overcome the natural limitations in terms of the area of arable land, but to ceaselessly increase agricultural production even from a less area of land, enhancing the per-unit yield.

The question of highly intensifying agricultural production has been completely solved by the great chuche farming method. The chuche farming method, in and of itself based on modern science and technology, is an intensive farming method highly intensifying agricultural production.

The chuche farming method comprehensively illuminates the method to enhance the fertility of land, the basic means of agricultural production, and most rationally, intensively utilize it. The chuche farming method, by making land improvement work planned and coordinated on the basis of a detailed analysis of the physical and chemical qualities of soil field by field, and various kinds of fertilizer which nature itself cannot provide, administered so as to complement each other, makes it possible to turn even arid land

into fertile land. Again, it makes it possible to further enhance the rate of land utilization through implementation of the p'ogi farming principle and maximally insure its productivity.

The chuche farming method, at the same time by effectively utilizing modern material and technical means and insuring all farming tasks in the right season, makes it possible to raise the yield per unit of area and continue to increase overall agricultural production.

Thus the chuche farming method is the most scientific and intensive farming method, and because of that, constitutes a superior farming method firmly guaranteeing a ceaseless upsurge in agricultural production, and a powerful weapon which must be tightly grasped in completely solving the agricultural question, the food question.

The correctness and vitality of the chuche farming method have been graphically demonstrated through the proudful reality of our country's developing agriculture.

Through the struggle to implement the chuche farming method created by the great leader Comrade Kim Il-song agricultural production has grown by leaps and bounds in our country. Our people, who by implementation of the chuche farming method produced 7 million tons of grain already in 1974 and overfulfilled the target of 9 million tons of grain in 1979, are today energetically launching the struggle to occupy the 10 million tons of grain height. As a result of the implementation of the chuche farming method, our country's per-chongbo grain yield has reached a very high level, the highest in the world in the yield of wet-field rice per chongbo. Also, in all the other segments of agricultural production such as vegetables, fruits, and industrial crops an epoch-making advance has been registered.

The achievement in the development of our country's agriculture have greater significance because they have been scored while overcoming the extremely unusual climatological phenomena stemming from the effects of the cold front.

On account of the effects of the cold front which began in the 1970s, many countries of the world messed up farming and are going through a grave agricultural crisis, food crisis.

The cold front seriously affected our country too, and unusual climatological phenomena such as major drought and cold-weather damage rarely seen in history happened one after another. But our people, by thoroughly carrying through the chuche farming method, have successfully overcome every unusually unfavorable climatological phenomenon and created every year conditions for bumper crops everywhere, be it the plains zone, the intermediate zone or the mountainous zone.

These proudful achievements energetically prove the correctness of our party's agricultural policy and the vitality of the chuche farming method, and graphically show that conducting farming work only in accordance with the chuche farming method will make it possible to continue to increase agricultural production, reaping bumper harvests on a secure basis, whatever the conditions.

By more thoroughly carrying through the great chuche farming method whose correctness and vitality have been energetically proved through practice, we must occupy the 10 million tons of grain height this year without fail and win a brilliant victory in occupying the 15 million tons of grain height in the near future.

The great leader Comrade Kim Il-song taught as follows:

"The rural economic branch must improve the standard of mechanization for agricultural production work and further increase the amounts of chemical fertilizer and organic fertilizer applied, to suit the demands of the chuche farming method, and conducting all farming work in scientific and technological terms, occupy the 10 million tons of grain height without fail, and producing still more of meat, eggs, and fruits, amply supply them to the people."  
(Book "New Year's Address," 1984, p 9)

An important method to occupy the 10 million tons of grain height this year without fail, conducting farming work scientifically and technologically to suit the demands of the chuche farming method, lies above all in that all functionaries and working people of the rural economic branch highly display the revolutionary ethos of thoroughly carrying through the chuche farming method unconditionally with a correct stand and viewpoint.

It is none other than the functionaries and working people of the rural economic branch who are responsible for agricultural production and in direct charge of it. Therefore, only by establishing among the functionaries and working people of the rural economic branch the revolutionary ethos to work only in accordance with the chuche farming method with a proper stand and viewpoint toward it is it possible to conduct farming work in terms of science and technology and occupy the 10 million tons of grain height this year without fail.

All functionaries and working people of the rural economic branch, deeply bearing in mind that thoroughly carrying through the chuche farming method is where the key to successfully occupying the towering grain height set by the party lies, must go forward to unconditionally execute the technical rules enunciated by the chuche farming method precisely without the deflection of a fraction of an inch. The functionaries and working people, in doing but one farming task, must assiduously, earnestly do it in accordance with the demands of the chuche farming method, and further improve the standard of mechanization for agricultural production work firmly on a stand befitting the master. In this way by pushing forward all farming processes qualitatively in the right season, they must bring bumper harvests of all crops once more this year.

In order to thoroughly establish the revolutionary ethos of thoroughly carrying through the demands of the chuche farming method, they must strengthen study for arming themselves with our party's agricultural policy, the great chuche farming method. Inasmuch as the chuche farming method is in and of itself a scientific farming method, an intensive farming method, it urgently calls upon all of them whether they are in charge of guiding farming work or in charge of

directly doing farming work, to more firmly arm themselves with the knowledge of modern agricultural science and technology. Anyone failing to deeply master the chuche farming method cannot have a say in guiding agricultural production or conduct farming work in terms of science and technology.

All functionaries and working people of the rural economic branch, thoroughly repudiating old empiricism and broadly, deeply studying the chuche farming method, must acquire sound knowledge of agricultural science and technology, and in particular, the guidance functionaries must set example here. In studying the chuche farming method, they must comprehensively analyze and sum up the experience and lesson gained in agricultural production in the past period and put great efforts into establishing measures aimed at successfully insuring the immediate farming task in accordance with the demands of the chuche farming method. Only by so doing is it possible to conduct all farming tasks in terms of science and technology and thoroughly overcome the phenomena of violation of the chuche farming method.

An important method to occupy without fail the 10 million tons of grain height, carrying through the chuche farming method, also lies in planning and coordinating organizational guidance work.

Today when the material and technical foundations of the rural economy have been strengthened unprecedentedly and all the farming processes have been thoroughly dovetailed on the basis of modern science and technology, success in agricultural production depends largely on how organizational guidance work is conducted.

The guidance functionaries of the rural economic branch who are in the driver's seat for agricultural production, deeply aware of the importance of their assigned revolutionary duty, must conduct planning work in a more detailed manner by the farming process and timely establish various kinds of scientific and technological measures. The functionaries, in organizing but one task, must do it substantively, concretely so as to make it executed without fail and show its worth, and deepening summation work and rearrangement work, thoroughly embody the demands of the chuche farming method in every process of agricultural production. In particular, deeply penetrating the realities in accordance with the demands of the great-leader-style work method, the Ch'ongsan-ri method, and on the basis of concretely understanding and analyzing the actual state of conditions, they must deepen organizational guidance work, and energetically lead the masses by personal example in the forefront toward implementation of the chuche farming method.

An important method to carry through the chuche farming method and bring about a fresh upsurge in agricultural production also lies in strengthening support work for the rural villages.

Without strengthening support work for the rural villages to suit the realistic conditions that farming is conducted, extensively utilizing modern material and technical means, it is impossible to successfully solve various kinds of questions arising in agricultural production. Only by continuing to increase capital investment in agriculture and positively supporting the rural villages in material and technical terms, in terms of labor, is it possible to more thoroughly carry through the demands of the chuche farming method, and continue to increase agricultural production as well.



The functionaries of state economic organs must plan and coordinate organizational work aimed at embodying the guideline of the party for strengthening support for the rural villages, and more immediately, substantially help the struggle of agricultural workers who have vigorously launched into farming work. At the same time, the machine industry branch must further increase the production of modern farm machinery such as tractor, mobile threshing machine, and seedling picking machine, and the chemical industry branch and mining branch, operating their facilities with full load, must produce and insure various kinds of chemical fertilizer and agricultural chemicals so as to complement each other. Again, the transport branch must timely haul the facilities and materials necessary for agricultural production and strive to prevent the surfacing of phenomena obstructing farming work at hand. Precisely so doing is the way to substantially help the rural villages and the revolutionary way of work of the functionaries contributing to the occupation of the grain height of the Second Seven-Year Plan.

A basic guarantee for winning a brilliant victory in the struggle to carry through the chuche farming method and occupy the 10 million tons of grain height lies in enhancing the militant function and role of party organizations. Only by enhancing the role of party organizations is it possible to more energetically inspire all the agricultural workers to occupy the 10 million tons of grain height, and make the administrative measures taken by the economic guidance functionaries properly show their worth.

Party organizations of the rural economic branch, planning and coordinating organizational political work among party members and working people, must strive to positively lead them to assiduously conduct all farming tasks to suit the principles of science and technology, deeply understanding that the technical rules enunciated by the chuche farming method are inviolable iron rules. Party organizations, by substantially conducting particularly the efficacy struggle of feature film "Fiery Heart" in close combination with the farming task at hand, must strive to make the functionaries and working people of the rural economic branch, unanimously holding infinite loyalty to the party and the leader, satisfactorily perform their responsibility and role as the masters of farming work. At the same time, they must direct keen attention to enhancing the fertility of soil, and continue to deepen partywide guidance so as to thoroughly overcome the slightest phenomenon of contravening the chuche farming method.

Today the struggle task facing the rural economic branch is enormous, but its prospects are swathed in splendor and bright.

All functionaries and party members and working people, by loftily upholding the militant appeal of the party for occupying the 10 million tons of grain height this year without fail and energetically launching the struggle to carry through the chuche farming method, shall bring about a fresh leap forward once again in agricultural production.

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DOING AWAY WITH THE DISTINCTIONS OF LABOR IS AN IMPORTANT TASK TO COMPLETELY  
REALIZE THE INDEPENDENT STAND AND ATTITUDE OF WORKING PEOPLE

Pyongyang KULLOJA No 4 in Korean 1 Apr 84 pp 50-54

[Article by Yi Ki-pan]

[Text] It is the unanimous aim and aspiration of the masses of working people  
to completely realize the independent stand and attitude.

Today in our country, with the struggle to convert the whole society to the  
chuche ideology energetically under way under the sagacious leadership of  
the party and the leader, the historic great task to completely realize the  
independent stand and attitude of the masses of working people is being  
successfully carried out. Thus it has become possible for the masses of  
working people, who used to be subjected to harsh exploitation and oppression  
and social inequalities in bygone days, to become the genuine masters of the  
state and society and enjoy an independent, creative life to their heart's  
content.

The sovereignty cause of the masses of working people cannot be said to have  
been completely attained until the working people are liberated once and for  
all from all kinds of legacies left behind by the exploiting society and they  
become able to enjoy complete equality in all realms of social life.

Today when it is on the agenda of history to completely realize the independent  
stand and attitude of the masses of working people, one of the important  
questions arising in insuring an independent, creative life for them is that  
of doing away with the distinctions of labor remaining in the socialist society.

Once the socialist revolution triumphs, a fundamental change takes place in  
the labor life of working people, but the distinctions between mental labor  
and physical labor, between heavy labor and light labor, between industrial  
labor and agricultural labor still come to remain in the socialist society.

The reason such distinctions of labor come to remain in the socialist society  
is related importantly to the difference in productive forces and technical  
development standards inherited from the old society.

Unlike in the capitalist society where the application of machine technology  
is confined only to the limit favorable to making profits by the capitalists,

in the socialist society science and technology ceaselessly and rapidly develop. But it is impossible to eliminate at a stroke the difference in productive forces and technical development standards between the economic branches, between production processes inherited from the old exploiting society. From this comes to remain for a comparatively long period the difference in labor intensity, labor stability, and modern hygienic character between branches of the people's economy and between certain production processes. This constitutes the basic content of the distinctions of labor such as the distinctions between heavy labor and light labor, between industrial labor and agricultural labor.

The distinctions of labor remaining in the socialist society are also related to the distinctions of labor conditions and at the same time to the difference in the cultural and technical standards of working people. In the socialist society, a transitional society, the cultural and technical standards of members of society have yet to become identical, and in consequence, they come to perform different functions and roles in conducting societywide production. Because of such difference in the cultural and technical standards of working people, the distinctions between mental labor and physical labor, between skilled labor and unskilled labor come to remain.

All such distinctions of labor which come to remain in the socialist society are legacies of the old exploiting society, and as such, historical products brought by the harsh exploitation and plunder of working people by the ruling class.

Therefore, in order to successfully build the socialist, communist society where all people will be enjoying complete equality, it is imperative to energetically launch the struggle to do away with the distinctions of labor and liquidate once and for all the legacies of the old society remaining in the aspect of labor life.

Doing away with the distinctions of labor in the socialist society constitutes an important revolutionary task to insure an independent, creative life for working people.

The great leader Comrade Kim Il-song taught as follows:

"Doing away with the intrinsic distinctions of labor conditions and liberating people from backbreaking labor has great significance in turning people's life into a more independent and creative one." ("Kim Il-song Selected Works," Vol 6, p 276)

As enunciated by the immortal chuche ideology, it is the inherent demand of man, a social being, to live an independent and creative life to his heart's content. The reason the working class struggles to build the socialist, communist society also has its objective, in the final analysis, in comprehensively insuring an independent and creative life for the masses of working people in all aspects of social life.

Doing away with the distinctions of labor constitutes above all one of the basic conditions for realizing equality in the labor life of working people.

Labor life occupies a very important place in people's social life.

All the material and cultural wealth necessary for people's social life is created and ceaselessly increased by labor. Apart from labor life neither political life nor material and cultural life can be conducted satisfactorily. Labor life creates a sound material guarantee which makes it possible to go forward to consolidate and develop political life into a more independent one, and performs a governing role in material and cultural life.

Labor life is the process of people's revolutionary practical activity to remake nature and society. It is through the process of labor life that people come to more revolutionarily temper and remold themselves.

Because in this way labor life occupies a very important place in people's social life, only if equality is realized in labor life is it possible to more satisfactorily insure equality between working people in various aspects of social life.

To say to realize equality in labor life means to make all working people, with equal right and duty, participate in labor and work under identical conditions, regardless of the kind and characteristic of labor.

Of course, once the socialist system is established, the character of labor comes to change fundamentally, the socioeconomic factors producing the distinctions of labor come to disappear, and all working people, with equal right and duty, come to participate in labor faithfully for their own sake and for the sake of society. This constitutes a great change in labor life. But even though equality is insured in sociopolitical life and the social constraints which used to bring misfortunes and sufferings to labor life are liquidated, if backbreaking labor and easy labor remain to exist, it is impossible to satisfactorily insure complete equality in labor life. The basic factor constraining working people's independent and creative labor life and obstructing equality in labor life lies in the distinctions of labor left behind by the old exploiting society. Therefore, in order to realize complete equality in labor life, it is imperative of necessity to do away with the distinctions of labor.

When productive forces develop highly to the extent that machines, which are automated and remote controlled in step with the development of science and technology, can take the place of people's labor, the distinctions of labor will come to disappear and complete equality in the labor life of working people will come to be realized. If complete equality is realized in labor life with disappearance of the distinctions of labor, it will be possible to attain even faster the historic cause calling for turning around labor as the first and foremost demand in life.

Thus making it possible to insure complete equality in labor life is precisely where the major ground that doing away with the distinctions of labor constitutes an important revolutionary task to realize the independent stand and attitude of working people lies.

Doing away with the distinctions of labor also constitutes an important condition for evenly improving the material and cultural standards of living for working people.

For all working people to live well all together is the intrinsic superiority and characteristic of the socialist system. In order to promote the well-being of working people to suit the intrinsic demands of the socialist system, it is imperative to evenly improve their material and cultural life and realize equality in their living standard.

The material and cultural living standards of working people come to depend largely on their share of distribution. The reason complete equality has yet to be realized and certain distinctions come to remain in the material and cultural life of working people in the socialist society where the root cause of exploitation and poverty has been eliminated, is related to the fact that their share of distribution is not identical.

The difference in working people's shares of distribution is directly related to the difference in labor. An important criterion for the distribution of products to working people in the socialist society is the quantity and quality of labor they have spent in creating material and cultural assets. In the socialist society, because the distinctions of labor exist in various forms, the quantity and quality of labor working people expend come to differ from one another. From this, in order to amply compensate for the physical and mental strength working people have spent in the course of creating material and cultural wealth, it is imperative to set different shares of distribution in a manner commensurate with the distinctions of labor. Again, by the people-minded measures of the socialist state the working people doing difficult and backbreaking work come to receive a treatment more preferential in material terms.

Such distinctions in relation to distribution and the difference stemming from them in the material and cultural living standards of working people can be completely eliminated only when the distinctions of labor disappear. When the nation's overall productive forces highly develop and the distinctions of labor come to disappear, working people will come to create still more material and cultural assets even as all of them work handily. When reaching that time, the necessity to set a difference in relation to distribution will come to disappear, and ultimately, the difference in the material and cultural living standards will come to disappear as well.

This bespeaks the fact that doing away with the distinctions of labor in the socialist society, by creating the precondition for eliminating the difference in relation to distribution, makes it possible to evenly improve the material and cultural standards of living for working people.

Doing away with the distinctions of labor also comes to perform a great function in remolding the ideological consciousness of working people.

To remold the ideological consciousness of working people and liberate them once and for all from the constraint of old ideas is one of the important tasks arising in completely realizing people's independent stand and attitude. In order to remold the ideological consciousness of working people, it is imperative to ceaselessly improve society's living conditions, giving a firm priority to the ideological revolution.

People's ideological consciousness is restrained by their socioeconomic status and material living conditions. In consequence, developing technology and improving the people's living standard in the socialist society performs an important function in remolding people's ideological consciousness.

Doing away with the distinctions of labor, precisely by making it possible to thoroughly provide the material conditions for remolding the ideological consciousness of working people, enables them to quickly cast off the constraint of old ideas.

If, with the struggle to do away with the distinctions of labor energetically launched, all branches of the people's economy and production processes are equipped with the latest provisions of science and technology and labor is turned into an enjoyable and rewarding thing, working people will come to more faithfully participate in labor and take pride in manning their assigned posts. Again, when the nation's overall productive forces and technological development standard reach high enough to join the ranks of advanced countries, and ultimately, the people's material and cultural life advances onto a higher stage, the dregs of old ideas such as flunkeyism and dogmatism will come to disappear more rapidly among working people. In this way doing away with the distinctions of labor performs an important function in remolding the ideological consciousness of working people.

All this graphically shows that doing away with the distinctions of labor in the socialist society constitutes a rewarding struggle to liquidate the legacies of the old society and realize the independent stand and attitude of working people, and an important revolutionary task which, following the establishment of the socialist system, the party and state of the working class must strictly adhere to in attaining the sacred cause of human liberation.

Under the sagacious leadership of the great leader Comrade Kim Il-song the struggle to do away with the distinctions of labor was energetically launched in our country in the past period, and great achievement scored in improving the labor life conditions for working people.

The great leader Comrade Kim Il-song taught as follows:

"By energetically launching the struggle, based on the success of socialist industrialization, to lessen by far the distinctions between heavy labor and light labor, between agricultural labor and industrial labor and liberate the women from the heavy burden of household chores, our party has made a great advance in liberating working people from backbreaking labor and improving their working conditions." ("Kim Il-song Selected Works," Vol 8, p 324)

Inasmuch as the question of doing away with the distinctions of labor represents an incisive socioeconomic change to liquidate once and for all the legacies of the old society which have been formed and prevailing over millennia, it can be solved satisfactorily only if a precise struggle guideline and method are established and correct leadership insured.

The great leader Comrade Kim Il-song, who early on led the way in liquidating private ownership of the means of production and completely eliminating the

confrontational relations in labor life, put in the forefront the task to do away with the distinctions of labor as economic construction advanced onto a higher stage and productive forces rapidly developed, and saw to the thorough laying of material and technical foundations for the realization.

The great leader Comrade Kim Il-song, by setting forth the three technological revolutions guideline to suit the realistic demands of the deepening socialist construction especially based on the achievements scored in carrying out the technological revolution, led the way in doing away with the distinctions of labor by a gradual method, and setting forth the guideline for intellectualization of the whole society, unfurled bright prospects for even doing away with the distinctions between mental labor and physical labor.

With the struggle to do away with the distinctions of labor energetically launched under the sagacious leadership of the great leader Comrade Kim Il-song, our people, who used to be left far behind modern civilization in bygone days, today have become able to enjoy a rewarding labor life to their heart's content at work sites equipped with provisions of developed machine technology.

With the task positively pushed forward to modernize the production facilities and technical processes in the industrial branches where heavy labor, heat-affected labor, and harmful labor exist, the technical provisions of various branches of the people's economy such as the extractive industry and metal industry, chemical industry and cement industry, have been improved further. In particular, under the energetic guidance of our party a great success has been scored in the struggle to automate and remote control the production processes in the key sectors of heavy industry. Thus our working people have come to be freed from heat-affected labor and harmful labor, and the distinctions between heavy labor and light labor too have come to be lessened by far.

As a result of the rural technological revolution energetically launched, the material and technical foundations of the rural economy have become strengthened, and the distinctions between agricultural labor and industrial labor have been lessened in large measure. In our country's rural villages, the introduction irrigation and electrification was brilliantly realized long ago, and today, with mechanization and chemicalization nearing the completion stage, the allocation of tractors per 100 chongbo of arable land has reached 7 for the plains zone and 6 for the intermediate and mountainous zones, and the amount of chemical fertilizer administered exceeds by far 1.5 tons per chongbo. Our peasants, who used to work hard in bygone days with primitive farm implements, today are doing farming work handily and efficiently by mechanical and chemical strength.

As working people's overall cultural and technical standards have become improved and production has become automated, conditions are also being admirably created which will make it possible to even do away with the distinctions between physical labor and mental labor once and for all.

Today we are faced with the sacred task to continue to energetically launch the struggle to do away with the distinctions of labor while consolidating the achievements already scored.



The achievement which our people have scored in the struggle to do away with the distinctions of labor under the sagacious leadership of the party and the leader is of course great and proudful, but the ultimate goal which must be attained is very high and formidable. Only by continuing to launch the struggle to do away with the distinctions of labor and completely liberating working people from backbreaking labor is it possible to turn their life more independent and creative to suit the demands of conversion of the whole society to the chuche ideology, and ceaselessly heightening the revolutionary fervor of the masses, successfully carry out the enormous economic construction task facing us and more highly demonstrate the genuine superiority of our country's socialist system.

What is most important in positively launching the struggle to do away with the distinctions of labor is that of the functionaries holding a correct viewpoint and stand toward this task.

How to view and approach the question of doing away with the distinctions of labor in the socialist society constitutes the key link in its successful solution. Only if the functionaries hold the correct viewpoint and stand toward this question, will they come to more positively strive and earnestly, persistently struggle to realize the aims and demands of the masses of working people intent on enjoying an independent labor life.

All functionaries must thoroughly arm themselves with the chuche viewpoint and stand which make them always hold people dearest and gear everything to serve for the sake of people. Only then can they hold a firm understanding that the question of doing away with the distinctions of labor is not a simple technical administrative question to do away with backbreaking labor or develop productive forces, but that it constitutes an important revolutionary task to insure equality for working people in various aspects of social life such as labor life, and positively struggle for the solution.

Today when a decisive advance has been registered in the prosecution of the technological revolution, one of the important methods to do away with the distinctions of labor is to realize the chucheization, modernization, and scientization of the people's economy while energetically pushing ahead with the three technological revolutions.

All functionaries and party members and working people, highly displaying the spirit of absolutism and unconditionality toward the party policy and the revolutionary spirit of self-reliance and fortitude, must positively struggle to continue to energetically push ahead with the three technological revolutions and step up the chucheization, modernization, and scientization of the people's economy. All branches, all units of the people's economy must briskly launch the mass technological innovation movement, and enhancing the role of the scientists and technicians, go forward to timely solve new scientific and technological questions. At the same time, the guidance functionaries must thoroughly overcome the tendency of overemphasizing production at hand, and blueprint with a view to the future and responsibly push ahead with the task to even better realize the comprehensive mechanization, automation, and remote control of production.

To step up the cultural revolution and further improve working people's cultural and technical standards is an important task which must be strictly adhered to in the struggle to do away with the distinctions of labor.

The question of doing away with all kinds of distinctions of labor including even the distinctions between mental labor and physical labor is deeply linked to the task of improving working people's cultural and technical standards. The most important goal which must be attained in the prosecution of the cultural revolution is the realization of intellectualization of the whole society.

Intellectualizing the whole society is a sacred task to raise the standard of cultural knowledge of all members of society to the level of a university graduate, do away with the distinctions between mental labor and physical labor left behind by the old society, and realize the complete equality of working people. In order to intellectualize the whole society, it is imperative to energetically launch the cultural revolution, improve by far society's overall cultural knowledge standard, and based on it, make all people's cultural knowledge standard gradually reach the level of a university graduate.

By continuing to energetically push ahead with the struggle to do away with the distinctions of labor we shall amply provide a more independent and creative labor life and a happy material and cultural life for working people and positively contribute to stepping up production and construction.

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OUR NEW PROPOSAL FOR THE SOLUTION TO THE KOREAN QUESTION IS ENJOYING THE  
POSITIVE SUPPORT OF THE WORLD PEOPLE

Pyongyang KULLOJA No 4 in Korean 1 Apr 84 pp 55-58

[Article by Yi To-chun]

[Text] Last January the joint meeting of the Central People's Committee of the Democratic People's Republic of Korea and the Standing Committee of the Supreme People's Assembly, and the third meeting of the Seventh Supreme People's Assembly, as a new measure for a peaceful solution to the Korean question, put forward a new proposal for holding tripartite talks with the participation of south Korean authorities in the talks between ourselves and the United States.

The new proposal put forward by us is enjoying a warm welcome and positive support of all of the Korean people and progressive peoples of the world desirous of the peace and peaceful reunification of Korea.

The great leader Comrade Kim Il-song taught as follows:

"The question of Korea's reunification must be solved peacefully through talks to suit the demands of our people and desires of the world people."  
("Kim Il-song Selected Works," Vol 8, p 144)

To dissolve the state of tension in Korea and solve the Korean question peacefully is the invariable stand and principle of our party and the government of the republic.

Our party and the government of the republic are making every sincere effort in order to insure the country's peace and achieve its independent peaceful reunification to suit the desires of all of our people and of the world people.

Our proposal for tripartite talks constitutes a realistic and rational measure at this point in time for solving the Korean question peacefully and going forward to open up a situation for Korea's peaceful reunification.

Our new proposal is above all a turnaround measure which makes it possible to achieve a durable peace, uprooting the acute state of tension and the root cause of war prevailing on the Korean peninsula at present.

The tripartite talks, by making the parties, who are responsible for the solution to the Korean question, sit at one table and conclude a peace agreement between Korea and the United States, have the U.S. troops withdrawn from south Korea and adopt a declaration of nonaggression between the North and South, will work to open up a peaceful situation for the solution to the Korean question.

Today the key link in easing the state of tension in Korea and consolidating its peace lies in concluding a peace agreement between ourselves and the United States and having the U.S. troops withdrawn from south Korea and in adopting a declaration of nonaggression between the North and South of Korea and removing the root cause for the aggravation of tension.

If the tripartite talks are held, a peace agreement is concluded between Korea and the United States, and the U.S. troops are withdrawn from south Korea, then the root cause which threatens our country's peace and stands in the way of the independent peaceful reunification of the fatherland will disappear, and a basic guarantee which will make it possible to solve the Korean question peacefully will come to be created.

If at the tripartite talks a peace agreement is concluded between ourselves and the United States, and at the same time, a declaration of nonaggression is adopted which envisions the non-use of armed force by the North or the South and an extensive reduction in armed forces and armament, our country's peace will become a durable one, and the matter of peace and security in south Korea after the withdrawal of the U.S. troops will be guaranteed, and a condition decisively favorable to the peaceful reunification of the country will come to be created.

Korea's peace is directly connected with the peace of the world. Preventing the danger of war on the Korean peninsula and consolidating its peace is none other than defending the peace of Asia and the world. This being so, the proposal for tripartite talks with a view to achieving a durable peace of Korea is also one that coincides altogether with the desires of the people of Asia and the world. Realize our new proposal and it will come to positively contribute to maintaining and consolidating the peace and security of the world as well.

Precisely herein lies the reason why the proposal for tripartite talks has turnaround significance in the peaceful solution to the Korean question.

Our new proposal for holding tripartite talks is also a rational measure which makes a crucial situation opened up for solving the question of the country's reunification independently on the principle of national self-determination with the strength of the Korean people themselves.

The question of our country's reunification is an internal national affair. Therefore, it must be solved with the nation's chuche strength, a matter that absolutely cannot permit the intervention of any foreign force.

The tripartite talks, by cleansing the state of tension prevailing in our country and solving by discussion the question of insuring peace, will remove

the obstacle standing in the way of fatherland reunification and come to create a precondition favorable to the reunification. If through the tripartite talks a peace agreement is concluded between ourselves and the United States, a declaration of nonaggression between the North and South is adopted, and a precondition favorable to independent peaceful reunification is created, it should be possible for the North and South to hold reunification talks and solve with the strength of our own nation itself the question of the country's reunification in accordance with the 3-point principle of sovereignty, peaceful reunification, and great national unity enunciated in the historic 7.4 North-South Joint Statement. Therefore, our new proposal constitutes an epoch-making national salvation measure which bestows on all of our people bright prospects for the independent peaceful reunification of the fatherland.

Our new proposal for holding the tripartite talks is also a fair and just proposal that has amply taken into consideration the demands and wishes of the U.S. and south Korean authorities.

Amply taken into consideration in our new proposal are the demands of the United States for the tripartite talks. The tripartite talks are what high-ranking U.S. authorities, following the proposal of our government of the republic for Korea-U.S. talks, have already formally expressed and informally proposed to us through various media.

The south Korean authorities, too, when the United States proposed the tripartite talks in the past period, endorsed it.

Our new proposal is a rational, fair and just negotiation proposal that has amply taken into consideration such demands of the U.S. and south Korean authorities.

Truly, our new proposal for holding the tripartite talks is a peace proposal designed to dissolve the state of tension in Korea and forever remove the danger of war, and constitutes an epoch-making measure that makes it possible to create a precondition for the independent peaceful reunification of the fatherland.

Our new proposal which has turnaround significance in the peaceful solution to the Korean question, because of its correctness and its fair and just nature, is enjoying the positive support of the broad circles of people of the world.

At present, the political and social circles of all countries in the world, international apparatuses and organizations, positively supporting our proposal for the tripartite talks and using various forms and methods such as mass meetings and statements, press conferences and informal statements, and letters of solidarity, are strongly calling upon the U.S. and south Korean authorities to give up forthwith their machinations to provoke another war and consent to the tripartite talks.

As our new proposal for holding the tripartite talks was announced, the leading cadres of China's party and government and people were the first to support and

endorse it, and various press and radio stations such as Xinhua New Agency and the RENMIN RIBAO and Radio Beijing all extensively carried reports supporting our new proposal.

Our new proposal for holding the tripartite talks is enjoying the positive support of the party, government, and people of the Soviet Union. TASS News Agency and many newspapers and radio stations of the Soviet Union carried many reports and commentaries supporting our new proposal.

Other socialist countries, the nonaligned nations and many other countries are also positively supporting our new proposal.

On 9 and 10 March in Paris, France, was held an international conference in support of the proposal for tripartite talks made by the Democratic People's Republic of Korea with 68 delegations and delegates from 36 countries and 10 international organizations in attendance. The conference unanimously emphasized the importance of energetically launching an international solidarity movement in support of our proposal for tripartite talks, and unanimously adopted a letter of appeal addressed to the governments and parliaments, political parties and social organizations of all countries of the world, international organizations and people of the whole world, and a letter addressed to the UN Secretary General, and a letter to U.S. Congress.

Our proposal for tripartite talks comprehensively embodies the guideline set forth by the great leader Comrade Kim Il-song for independent peaceful reunification.

The great leader Comrade Kim Il-song, putting it forward as an invariable principle from the first day of division of the country to reunify the fatherland independently by a peaceful method on the democratic principle, set forth a fair and just fatherland reunification guideline in each period in accordance with the demands of the changing situation, and has sagaciously led the struggle for the realization. The latest proposal for tripartite talks, too, is one that has been prepared by the sagacious leadership of the great leader Comrade Kim Il-song.

So it is that the progressive peoples of the world are positively supporting our new proposal, highly praising the sagacious leadership in the preparation of the proposal for tripartite talks of the great leader Comrade Kim Il-song giving his all in order to solve the Korean question peacefully and provide a prosperous fatherland for all of our people.

Chairman of the Grand National Assembly of the Socialist Republic of Romania said: "I am pleased with the new proposal made by the Government of the Democratic People's Republic of Korea under the sagacious leadership of the great leader Comrade Kim Il-song. The cadres of our party and government are also pleased with it." A certain diplomat of an African country emphasized that our proposal for tripartite talks "is precisely a concrete reflection of the ceaseless effort exerted by the great leader to realize the reunification of Korea peacefully, and the most correct and important measure."

As emphasized by the progressive peoples of the world, our new proposal is the most correct proposal prepared by the sagacious leadership of the great leader Comrade Kim Il-song, and it is because of that the proposal is internationally evoking such a great response and it is enjoying the positive support of the world people.

When our new proposal is realized, there will be opened up a new situation without fail on the road ahead for the independent peaceful reunification of Korea.

Our new proposal for holding the tripartite talks is publicly acknowledged as a peace proposal for guaranteeing the peace in Korea and maintaining the peace and security of Asia and the world.

At present, on account of the blatant machinations of the U.S. imperialists to provoke another war, an extremely tense situation prevails on the Korean peninsula that war may break out at any moment, and this is becoming a threat to the peace and security of the world.

Our new proposal is one that has been made starting from the lofty desires of our people to remove precisely such state of tension and danger of war on the Korean peninsula and solve the Korean question peacefully through talks.

Progressive peoples of the world, claiming that such proposal of ours is a peace proposal and a well-timed correct measure for not only the peace on the Korean peninsula but also for the peace of the world, are coming forward to positively support it.

The socialist countries and the nonaligned nations, denouncing the U.S. imperialists and the south Korean puppet gang who, instead of listening to our proposal, are frenziedly conducting adventurous war exercises such as "Team Spirit '84" for another war, nuclear war, are calling upon them to accept forthwith the proposal for tripartite talks.

A certain functionary of Hungary said he was positively supporting our proposal, claiming that "the Korean government's new proposal for peace talks is an active measure to remove the root cause of the state of tension prevailing on the Korean peninsula and the source of war in Asia, and the most correct measure to create a precondition for peaceful reunification." A certain diplomat of Sri Lanka also emphasized: "If the United States does not come forward now for the peace talks, it will become evident who it is that does not want the peace of Korea. This proposal constitutes indeed the most fair and just peace initiative for the reunification of Korea."

Thus our proposal, because it is a peace proposal that coincides with the common aspirations of mankind desirous of easing the state of international tension and maintaining and consolidating the peace of the world, is enjoying the positive support of the world people.

Progressive peoples of the world not only are supporting our new proposal for solving by the method of talks the Korean question which is one of burning



questions in world politics, but are strongly calling upon the U.S. and south Korean authorities to come forward to respond to the tripartite talks at the earliest possible date.

Chairman of the International Liaison Committee for the Independent Peaceful Reunification of Korea, in his statement supporting the letter of appeal of the third meeting of the Seventh Supreme People's Assembly addressed to the parliaments and governments of all countries of the world, appealed to the parliaments and governments of all countries to come forward to support the proposal for tripartite talks in positive response. The Korean friendship societies and solidarity committees of various countries of the world such as Malagasy, Guyana, France, and Denmark, also supporting our new proposal, are strongly urging the U.S. and south Korean authorities to come forward to respond to it at the earliest possible date. Even Britain's "BBC" broadcast criticized the indecisive attitude of the United States, stating that it was hard to understand why the United States, which had at one time insisted on the participation of south Korea in its talks with north Korea, was evasive now that north Korea actually proposed the tripartite talks.

Our new proposal for the peaceful solution to the Korean question, as it is evoking such a strong support and response among the progressive peoples of the world on the one hand, is throwing the United States and the south Korean puppet gang into great confusion and defensive position.

Even though several months have passed since the latest new proposal was put forward by our government of the republic, the United States, still unable to clarify its formal attitude toward the tripartite talks, is bewildered in a defensive position.

Bespeaking this fact well is that after our new proposal was issued, the United States at first came up with "4-party conference" and then argued for "talks between parties of the North and South," and lately, is at a loss what to do, merely stating our proposal for tripartite talks is "an interesting proposal worthy of examination."

Overwhelmed by the correctness of our new measure and fair world opinion of it, the south Korean authorities also have been trapped in the position that they can neither advance nor retreat, and are even more revealing their sad lot as U.S. imperialist puppets.

The Chon Tu-hwan gang, nervous that they might find themselves in the position of a guest at the tripartite talks, are acting dastardly to flatter their masters, coming up with such things as so-called "talks between parties of the North and South" or "conference of concerned countries in the vicinity."

It is precisely what bespeaks this fact well that a certain Japanese publication has commented: "Against the proposal of the North for tripartite talks there have been no uniform countermeasures advanced as the United States has proposed a 4-party conference and Japan a 6-party conference. This gives the impression to the world that the objectives of peace offensives of the North have been attained by that much, and the United States and south Korea have once again been driven into a defensive position."

Truly, our new proposal for holding the tripartite talks is most rational, fair and just, and because of that, is attracting the eye and ear of the world progressive peoples and broad social circles, and it is enjoying their positive support.

Today the peaceful solution to the Korean question is an urgent national task and contemporary demand that cannot be put off any longer. The latest new proposal of ours gives a clear answer to this urgent question. Into this late period of today whether or not a breakthrough can be scored in the peaceful solution to the Korean question depends altogether whether or not the tripartite talks, whose correctness has been proved, are realized.

The U.S. and south Korean authorities, listening to the aspirations of our people and fair world opinion, must come forward to respond to the tripartite talks without delay.

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## SOUTH-SOUTH COOPERATION AND ECONOMIC SELF-RELIANCE

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[Article by Hwang Han-uk]

[Text] The great leader Comrade Kim Il-song, setting forth the unique guideline for realizing South-South cooperation based on his profound analysis of the demands of the developing revolutions of our country and of the world, led the way in having this matter adopted as a decision of the assembly at the recent third meeting of the Seventh Supreme People's Assembly.

The guideline set forth by the great leader Comrade Kim Il-song for realizing South-South cooperation is a revolutionary guideline which has illuminated the genuine road ahead for an absolute majority of countries, nations, and peoples of the world, a road that will make it possible for them to win complete independence and liberation from the imperialists even in the economic area. This guideline illuminates the correct road ahead for the peoples who used to be mistreated and oppressed yesterday, a road that will make it possible for them to become the genuine masters on the stage of history and positively contribute to the attainment of the sovereignty cause of the world.

South-South cooperation is a lofty task of the developing countries to cooperate with each other in economic and technical terms and achieve economic self-reliance.

The great leader Comrade Kim Il-song taught as follows:

"In order that the developing countries, the Third World countries may build a self-reliant national economy and achieve economic self-reliance, it is essential to realize South-South cooperation." (Book "On the Struggle of the Korean People for Embodying the Chuche Ideology," p 57)

South-South cooperation is a genuine relationship of cooperation between the developing countries intent on casting off the domination and enslavement of imperialism, neocolonialism and all together taking to the road of sovereignty, self-reliance, and achieving common prosperity relying on collective strength. This relationship of cooperation intrinsically differs from the relationship between the imperialist countries bent on acquiring the sales market for surplus goods or the source of profits; neither is this an enslaving economic

relationship between developed countries and developing countries. This holds it as its content to realize many-sided cooperation and exchanges between the nonaligned nations, the developing countries based on satisfying each other's needs and relying on collective self-reliance on the principle of the independent stand and attitude and equality.

South-South cooperation, in its objectives, too, intrinsically differs from the economic relationship that existed with the imperialists in bygone days. This is a new form of international economic relationship giving up dependence on the imperialists and aiming for achieving economic self-reliance with the collective strength of the developing countries themselves. Put another way, South-South cooperation is unity and cooperation in the common struggle to repudiate the new possibilities of domination and enslavement by imperialism and achieve complete economic liberation and national prosperity. This bespeaks the fact that South-South cooperation is not a simple relationship of cooperation to widen the scope of some export trade or the breadth of service transaction but an important guarantee which will make it possible to hasten the economic liberation and achieve the common prosperity of an absolute majority of countries, nations, and peoples of the world.

The developing countries, relying on the imperialists, cannot build a self-reliant national economy or achieve social progress.

The imperialists, because of their aggressive nature, will not accept the demand of the developing countries for establishing a new international economic order nor will they ever present, as a gift, the economic liberation of the developing countries. At the UN extraordinary general meeting on economics in August 1980 the developing countries put forward "all-encompassing negotiations" in 5 areas such as the primary goods, fuel and motive power, trade, development, and financial and monetary areas, but it was rejected by the imperialists such as the U.S. imperialists. At the North-South Summit Conference of 22 countries held in Cancun, Mexico, too, on account of the wrong stand and attitude of the imperialists bent on maintaining the inequitable old international economic order, the developing countries were unable to score any achievement.

The entire course of search and evolution relative to the establishment of a new international economic order shows that this question cannot be solved by any "discussion" or "negotiation" with the imperialists.

Although the struggle to establish a new international economic order has been launched vigorously, the inequitable financial and monetary system, the irrational economic relations, especially the inequitable trade relations forcing the sale of raw materials at low prices and the purchase of industrial products at high prices, and the enslaving system of international division of labor still remain unchanged.

The struggle of the developing countries for economic self-reliance today is experiencing great difficulties on account of the domination, the plunder, and the old international economic order of the imperialists, and even among the developing countries, there is no small number of them who have yet to achieve complete economic liberation.

According to recent survey data of 102 countries, there were 76 countries whose export of raw materials accounted for more than 85 percent of their exports. This shows that most of the developing countries have yet to rid themselves of the deformed, unbalanced economic structures inherited from the colonial period.

The imperialists, persistently clinging to the old international economic order, are robbing the developing countries of their rich natural resources and their precious fruits of labor, and they are obstructing the economic independence of these countries. Sneaking into the developing countries in the plausible name of so-called "aid" and "cooperation," they are subordinating the economies of these countries to the objectives of their aggression and plunder, and they are bent on ultimately making the political independence of these countries exist in name only. The developing countries, only if they realize South-South cooperation, can tear down the old international economic order and successfully build their self-reliant national economy.

South-South cooperation is an important link in establishing a new international economic order, and the most active and positive measure to tear down the old international economic order. This is an energetic method which makes it possible to enhance the negotiating power and resistance power with the imperialist countries and carry through the demand for establishing an equitable, fair and just international economic order.

The developing countries possess most of the world resources of raw materials. If the developing countries realize South-South cooperation and do not supply the raw materials, the imperialists will suffer a great blow and come to find themselves in predicament. To take a look at the rate of dependence of the imperialists countries on petroleum for motive power as of 1981, it was 41.1 percent for the United States, 63.4 percent for Japan, 45.4 percent for West Germany, 38.1 percent for Britain, 52.8 percent for France, and 66.4 percent for Italy. The capitalist countries of the West are importing most of such petroleum from the developing countries.

The imperialist countries are ranting as if the developing countries could not survive without the developed capitalist countries, but the fact is that they could not sustain their existence without relying on the developing countries. The imperialists rely largely on the developing countries not only for the purchase of raw materials but also for the sale of commodities and the export of capital. To take a look at the interrelations between ordinary revenue and expenditure by the region in 1982, the balances of ordinary revenue and expenditure of 7 developed imperialist countries including Canada recorded \$23.5 billion in the black, but those of the developing countries showed \$72 billion in the red. This means that the imperialists, exporting tremendous surplus commodities and surplus capital to the developing countries, are insuring the balance of their ordinary revenue and expenditure. Therefore, if the developing countries realize South-South cooperation and do not engage in business with the imperialists, the old international economic order will not be able to come alive again and the imperialists will have no alternative but to accede to the demands of the developing countries.

Straightening out the inequitable economic order existing between the developing countries and developed capitalist countries is not all that the establishment of a new international economic order will do. Strengthening cooperation between the developing countries which account for an absolute majority of the world and going forward to establish a new form of international economic relationship based on the principle of the independent stand and attitude and equality and mutual reciprocity is in itself an important link in the struggle to establish a new international economic order. If the developing countries realize South-South cooperation, it will constitute none other than a new form of international relationship bringing about a broad and incisive change in the world economy. The new international economic relationship that will be formed between the developing countries differs fundamentally from the capitalist international economic relationship in the principle of exchanges and the form of organization, the method of business transactions and the system of preferential treatment, and here functions the relationship of genuine cooperation and equality and reciprocity.

If through South-South cooperation the developing countries go forward to establish a new international economic order, the old international economic order will become emasculated in realistic terms, and a new international economic order will come to be established on a worldwide scale. When this comes to pass, the attempt of the imperialists bent on sustaining their existence exploiting and plundering the developing countries by a neocolonialist method will be frustrated, and a self-reliant national economy will come to be built more successfully in the developing countries by the new equitable international economic order.

Thus South-South cooperation, by preventing the domination and plunder of imperialism and hastening the establishment of a new international economic order, constitutes an important factor reliably guaranteeing the economic self-reliance of the developing countries.

In order that the developing countries may successfully build a self-reliant national economy, they must maximally mobilize the inner potentialities of their respective country and at the same time, realize South-South cooperation and strengthen economic and technical exchanges. To say to build an economy walking on its own feet without getting enslaved to others, a self-reliant economy serving for the sake of its own people and developing relying on its own country's resources and the strength of its own people means by no means to exclude the development of the relationship of cooperation between countries. Each country has the difference in the geographical distribution of resources, technological development, and production experience, and therefore, only by satisfying each other's needs between countries, is it possible to successfully build a self-reliant national economy. It is impossible for the developing countries to achieve economic self-reliance and liberation relying on the imperialists and North-South cooperation, but to strengthen economic and technical cooperation between the developing countries, countries which were in the same plight in bygone days and have the common aim for protecting and realizing the independent stand and attitude, makes the construction of a self-reliant national economy extraordinarily stepped up.

Between the developing countries there exist many conditions and possibilities for expanding and developing economic and technical cooperation and exchanges, and once the developing countries join forces, they can realize South-South cooperation as much as desired.

South-South cooperation is a realistic method which makes it possible to effectively, rationally resolve funds and technology, raw materials and supplies which constitute the most difficult questions for the developing countries in building a self-reliant national economy.

The great leader Comrade Kim Il-song taught as follows:

"Now that it is several score years in general since the Third World countries attained national independence and began building a new society, each country has more than one or two good technologies and experiences and also laid economic foundations to a certain extent. If the Third World countries, relying on the economic foundations already laid, strengthen economic cooperation and exchange good experiences and technologies with each other, they can go forward to quickly develop the economy even without the help of developed countries." (Ibid., p 58)

The developing countries have an ample potential to achieve economic self-reliance with their own strength, and this potential can be most effectively mobilized and utilized by South-South cooperation.

South-South cooperation above all makes the developing countries have the possibility to make accumulation with their internal funds and achieve economic self-reliance without depending on the imperialist countries.

One of the barriers to the developing countries in the construction of a self-reliant national economy is the short supply of funds, and unless this question is solved, it is impossible to successfully carry out economic construction. But as a result of the imperialist colonial rule, industrial production or agricultural production of the developing countries has yet to insure surplus products amply enough to make accumulation.

The short supply of funds--this is one of the most serious questions in the economic construction of the developing countries, and moreover, the funds the developing countries need are not general funds but funds in foreign currencies to buy modern plant facilities and the necessary raw materials and supplies. The imperialists, precisely taking advantage of this and using various means such as "aid," are intensifying their aggression and plunder against these countries.

But the question of such funds of the developing countries, too, even though it is difficult to solve it individually, it is quite possible to solve it if mutual cooperation is strengthened and mutual accommodation is effected in funds. Looking at the developing countries as a whole, there exist enormous inner reserves of fund. For instance, only to quote the dollars the developing countries earn from the sale of petroleum, the balance stood at approximately \$360 billion as of 1983. If the developing countries effectively utilize this fund alone, it is possible to develop the economy more quickly.



But such enormous petroleum sales proceeds are flowing into the imperialist countries today, instead of being utilized by the developing countries for economic development. The imperialists headed by the U.S. imperialists are expanding arms sales to the petroleum-producing countries with an eye on their "petrodollars," and again, establishing their bank branches there, they are raking in the dollars. The petroleum sales proceeds are not being utilized as economic construction funds of the developing countries because the proceeds are widely flowing into the countries of the West in the form of purchase of government bonds, deposit with big banks, investment in the stocks of big corporations, and real estate deeds in the imperialist countries. To take a look at how the petroleum sales proceeds called "petrodollars" were utilized in 1979, out of the total of \$236 billion the amount that flowed into the currency markets of Europe, the United States, and other capitalist countries was \$198.1 billion (83.9 percent) and the amount that was utilized internally by the developing countries was no more than \$37.9 billion (16.1 percent). Therefore, if the developing countries mutually accommodate and effectively utilize this enormous petroleum sales revenue alone, putting aside the outflow of funds in the form of investment return or interest and non-parity exchange by the imperialists, it should be possible to quickly step up economic construction.

South-South cooperation is also an effective method which makes it possible to solve difficult technological questions arising in the construction of a self-reliant national economy by the developing countries.

The technological backwardness of the developing countries is one of the most serious aftereffects wrought by the colonial rule of the imperialists, and on account of this, the developing countries have yet to completely cast off the domination and plunder of the imperialists.

But into the present period the developing countries have the possibilities to ably solve technological questions on their own without depending on the imperialist countries of the West. The developing countries, because they have long been independent and have had several score years of history in economic construction, have good experiences and technologies they can mutually exchange. Among these countries there are those possessing the technologies of extracting and processing petroleum, those possessing the technology of fish processing, and those having experience in the introduction of irrigation and mechanization of the rural economy. And there are those having experience and technology in building and operating large and small power plants and factories, and those having experience in raising domestic animals. Such experiences and technologies, because they have been gained directly in the course of improving the deformed, unbalanced economic structures inherited from the colonial rule and building a new society, are ones that are suitable to the actual conditions of the developing countries, and in particular, even under conditions that industrialization has not yet been carried out extensively, still can show their worth as much as desired. If the developing countries numbering more than 100 were to contribute just one technology each, it would mean more than 100 technologies, and if they contributed 10 technologies each, it would mean more than 1,000 technologies. This is a precious resource which makes it possible for the developing countries to put their economy on new technical foundations with their own strength.

South-South cooperation also makes it possible for the developing countries to satisfy each other's needs for the necessary raw materials and supplies and effectively utilize them in the construction of a self-reliant national economy.

In the national economic structures of the developing countries, on account of the colonial rule over a long period, the production of mineral raw materials and agricultural raw materials accounts for a large proportion. But because these countries overemphasized the development of just one or two kinds of export resources, they have been experiencing a serious shortage of raw materials and supplies in developing the economy in many-sided ways after gaining independence. Certain countries, although they have plentiful petroleum, run short of iron ore while other countries, although they have plentiful iron ore, run short of petroleum and are experiencing difficulty in economic construction.

The raw materials production structures of the developing countries are deformed, and no small number of countries are financing more than 80 percent of foreign currencies needed for import with raw materials export, but the export commodities of most of the countries are limited to one or two kinds. For example, countries in the Middle and Near East earn 95-99 percent of their revenue from petroleum export, other countries earn about 90 percent of their revenue from copper export, and still other countries earn three-quarters of their foreign currency from iron ore export.

On account of such deformity and imbalance in the production of raw materials, the developing countries are being robbed of the raw materials they have produced by the imperialists at low prices while they import the raw materials and supplies in short supply from the imperialists at high prices.

But the developing countries have abundant raw material resources. In the production of petroleum, iron ore, copper, manganese, tin, and bauxite which are known as "strategic raw materials" for modern industry, the developing countries account for large proportions of the worldwide production volumes of these raw materials. It is becoming clear that the more time passes and the more the exploration technology develops, the broader the scope of the raw material resources of the developing countries grows. To take a look at the rate of increase in the world deposits of nonferrous metals (socialist countries excluded) between 1970 and 1980, bauxite increased 2.8 times, manganese ore 4 times, chrome ore 1.8 times, titanium 2.1 times, copper 1.6 times, nickel 1.9 times, lead 1.4 times, zinc 1.5 times, cobalt 3.3 times, tungsten 2 times, and tin 1.2 times. If the developing countries were to satisfy each other's needs for such raw material resources, they would be able to develop the economy at an extraordinarily fast pace even without buying raw materials and supplies from the imperialists at high prices.

The developing countries possess industrial foundations that can develop, process, and treat raw materials. The industrial production of these countries has increased at a high rate of speed after their independence, and it increased more than 5 times between 1950 and 1980. Not so big though the

industrial production capacities of these countries are in absolute terms, the standards they have already reached firmly secure their distinctive position that cannot be ignored in world industrial production. To take a look at the ferrous metal industry of Latin American countries alone, between 1972 and 1982 pig iron production increased from 9.5 million tons to 16.7 million tons and steel production volume from 15.4 million tons to 27 million tons respectively. Therefore, if the developing countries, relying on such industrial foundations, were to develop, process, and treat raw materials and fuels and accommodate each other, it would be possible to normalize production and quickly develop the economy without going through such raw material and fuel crises as the imperialist countries are experiencing at present.

Everything mentioned above shows that the guideline for realizing South-South cooperation uniquely enunciated by the great leader Comrade Kim Il-song and adopted as a decision at the recent third meeting of the Seventh Supreme People's Assembly is the most sagacious guideline that has illuminated the genuine road which makes it possible to prevent domination and plunder of the imperialists and successfully build a self-reliant national economy.

Only if the nonaligned nations, the developing countries realize South-South cooperation instead of laying hopes on the imperialists, can they free themselves from the domination and plunder of the imperialists and achieve economic self-reliance, and ultimately, contribute to the independent-ization cause of the whole world.

The developing countries must positively realize many-sided economic and technological cooperation and exchanges first in the area having priority significance in achieving economic self-reliance. The developing countries, strengthening cooperation first in the agricultural area, must go forward to resolve the work of reseaching and developing new farming methods, irrigation projects and seed hybridizing work, agricultural science research work and the work of training agricultural technical functionaries.

The developing countries must expand cooperation in the industrial area too, and in particular, strengthen mutual cooperation first in light industry having urgent significance in improving the standard of living for the people. At the same time, they must push forward in many-sided ways cooperation and exchanges in all areas such as the the training and education of technical personnel, public health, and culture and arts.

An important question arising in realizing South-South cooperation is that of pushing forward overall South-South cooperation while expanding and developing bilateral cooperation, and regional and inter-regional cooperation between the developing countries. This means that instead of simply getting together and discussing principles and adopting general documents, the developing countries take practical measures to realize mutual exchanges and cooperation and go forward to put them forthwith into practice. This also means that the developing countries, realizing economic and technical cooperation and exchanges first in the essential and possible areas, gradually widen the breadth and go forward to develop cooperation and exchanges from a lower stage to a higher stage.

The question most urgently arising in energetically developing South-South cooperation in the present period is that of convening a South-South summit conference at the earliest possible date. This is for searching enormous possibilities of mutual cooperation in accordance with the principle of collective self-reliance and making energetic political commitments for satisfying each other's needs and moving over to practical action.

In the past period the developing countries, holding various conferences of specialists and ministerial conferences from the aspiration to realize mutual cooperation, adopted a series of decisions on the contents and forms and methods of cooperation. These are precious achievements scored in the course of struggle to realize South-South cooperation. But in order to completely solve such a big question as South-South cooperation, it is imperative to discuss the matter at the highest level and adopt decisions, and establish practical measures for realizing cooperation in accordance therewith.

The developing countries, the nonaligned nations, joining forces, must exert every effort to realize South-South cooperation at the earliest possible date.

Our party and the government of the republic, loftily upholding the guideline set forth by the great leader Comrade Kim Il-song for realizing South-South cooperation, shall exert every effort in order to strengthen economic and technical cooperation with the nonaligned nations, the developing countries.

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